

# THE ACADEMY.

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## LITERATURE.

*Justice*: being Part IV. of the *Principles of Ethics*. By Herbert Spencer. (Williams & Norgate.)

IN each of the three sciences which Mr. Herbert Spencer has already surveyed in the light of his theory of evolution, namely, biology, psychology, and sociology, he has first collected data from less complex sciences and stated inductions made independently of evolution, and has then proceeded to the main task of establishing principles of development. The science of ethics fell subsequent to sociology in his plan of publication, but fear of failure in health led him in 1879 to publish the *Data of Ethics*, while as yet only one out of three projected volumes on sociology had been completed. The leading divisions of the Sociology were afterwards executed; but in 1886 Mr. Spencer's health failed so completely that nothing was done for four years. At the beginning of 1890, he tells us, "it became again possible to get through a small amount of serious work daily." Completion of the *Principles of Ethics* was decided upon.

"Led by my belief that my remaining energies would probably not carry me through the whole . . . passing over Part II.—'The Inductions of Ethics'—and Part III.—'The Ethics of Individual Life'—I devoted myself to Part IV.—'The Ethics of Social Life; Justice.'"

The Inductions of Ethics Mr. Spencer described in his original prospectus, issued in 1860, as "Those empirically-established rules of human action which are registered as essential laws by all civilised nations: that is to say, the generalisations of expediency." The Ethics of Individual Life treats of that class of actions which can be judged right or wrong without bringing into consideration the interests of people other than the agent himself; it lays down "the conditions to complete individual life." The Ethics of Social Life, on the other hand, deals with actions which, "though their results to self are not to be ignored, must be judged good or bad mainly by their results to others." Justice is only one department of the Ethics of Social Life, and is concerned with the mutual limitations of men's actions necessitated by their co-existence as units in society." Before Mr. Spencer's treatment of Ethics closes, it will comprise a Part V.—Negative Beneficence, or self-repression to avoid giving pain; and a Part VI.—Positive Beneficence, or effort to give pleasure.

In the *Data of Ethics*, Mr. Spencer professed to indicate in outline a scientific basis

for the principles of right and wrong. He did not set forth the specific conclusions, but the Data implied these "in such wise that, definitely to formulate them" required "nothing beyond logical deduction." A careful reader of the Data and of other previous divisions of the Synthetic Philosophy, will therefore not expect any great intellectual surprises from this new part. Indeed, as Mr. Spencer mentions in his preface, it covers a field which, to a considerable extent, coincides with that covered by *Social Statics*, published in 1850. And he has not waited for the present opportunity before elaborating his views on the nature of the state and the limits of state inference in essays and magazine articles. Already books have been written in reply to them. The chief interest of the present volume will therefore lie not so much in the political views advocated, as in the method of connecting them with truths of Biology and Sociology already woven into the same general system of philosophy. Mr. Spencer has discarded the supernaturalistic interpretation of the ethical end which he had allowed to stand in his *Social Statics*. He no longer speaks of human happiness as a Divine end. And to this, which is perhaps little more than a choice of suitable expressions, he has added a definite deductive affiliation of Ethics on Biology and an habitual appeal to sociological inductions in support of deduction. We notice also with satisfaction among matters of style that in the later book Mr. Spencer is able to dispense with much verbiage originally intended to attract the popular ear, and, consistently with the scientific structure of his whole system, to replace it with a wealth of illustration and suggestion from his accumulated stores of scientific and historical knowledge. And these improvements are of the more importance because to our mind it is a characteristic of Mr. Spencer's method, that while special arguments taken severally leave the impression of logical feebleness, or at any rate, of vulnerability, any considerable body of his doctrine, read as a whole, either produces discipleship or at least impresses powerfully the imagination, and decidedly "limits the freedom" which a critic feels in questioning its truth.

In the *Data of Ethics*, morality was regarded as an aspect of conduct at large; the flower of animal manners; that by virtue of which life might lengthen, deepen, and mature. This was not to be sought only at the apex of development, among the human kind, but was discernible along the whole line of evolving animal nature.

"By implication," Mr. Spencer says, "there is a conduct proper to each species of animal, which is the relatively good conduct—a conduct which stands towards that species as the conduct we morally approve stands towards the human species."

A reader of Mr. Spencer's *Justice* is too late to raise the question whether or not the conditions of animal life can, with a due regard to logic, be erected into measures of right and wrong. That question was raised in the *Data*, and the new volume is only for readers who have decided in his favour, or who are curious to see the detailed deductions which can be made. "It suffices for

the present purpose, indeed, to set out with a hypothetical postulate, and to limit it to a single species. If the preservation and prosperity of such species is to be desired"—there emerge the conclusions which now interest us. The real nucleus of Mr. Spencer's interest appears to lie in human morality, and animal morality is only read as an introduction or a side-light. The ethical view, therefore, need not sweep the animal kingdom as a whole; and need not discover that conduct which directly subverts the abundance of animal life in general without regard to species. At any rate, Mr. Spencer does not here attempt such a survey; and unless the forthcoming Ethics of Beneficence should supply hints, we are apparently left without ethical guidance so far as the dealings of man with other species of animal are concerned. Indeed, even international morality is only casually or indirectly indicated. The assumption is that Nature works towards life in general by preserving species singly, just as a further assumption is that the life of a species is the aggregate of the lives of individuals belonging to it. Ethics begins, therefore, by generalising the conditions of preservation of the animal self and offspring, and now and again of wider, but still restricted, areas of life. Such generalisations Mr. Spencer entitles *Animal Ethics*, and he states three main ones—

- (1) Among adult animals individuals must receive benefits in proportion to their fitness to the conditions of existence, their power of self-sustentation.
- (2) During early life benefits received must be inversely proportionate to such power of self-sustentation.
- (3) There must be a partial or complete sacrifice of individuals where the number of the species can be better maintained in that way.

The third condition only applies where gregarious life prevails; and if niceties of definition were not out of place in estimating work so continuous and inter-connected as the Synthetic Philosophy, we might question whether Mr. Spencer is justified in discussing in his chapter on Sub-human Justice, the conditions of solitary animal life. He does little more, however, than point out the very limited extent to which the scale of perfectness in individual constitution decides the allotment of life as between the several members of any species. Among the lower types, life is threatened by multitudinous causes against which individual superiority does not avail. It is as organisation becomes higher, and the reaches of practical adaptation become wider and more complex, that excellence gains room, as it were, to tell its tale, and "individual differences of faculty play larger parts in determining individual fates." What is meant by Justice becomes more clearly exemplified when we pass to the discussion of gregarious life. We have here in the first place a passive co-operation, in which a number of animals join one another in performing the same acts, and, in the second place, an active co-operation, in which they divide functions, some watching, say, while others graze; a distinction very familiar to political economists. And wherever co-operation of either kind is

profitable, there descends upon the free activity of animals a law of limit. "The acts directed to self-sustentation which each performs are performed more or less in the presence of others performing like acts," and each must perform them subject to the restriction that they "shall not seriously impede the like pursuits of others." Here, it is clear, we have duties imposed by virtue of the social state. The "rogue" elephant who is expelled the herd for aggressiveness, or the beaver who is expelled the colony for idleness, are transgressors who prove to us the law.

In impressiveness and importance of justice, there is progress when we pass to the higher animals, further progress from animals to man, and still further from savages to civilised man. Finally we have our elaborate systems of law and of moral opinion.

After picturing thus the emergence of justice as a feature of conduct and habit, Mr. Spencer thinks well to describe psychologically the growth of the sentiment and idea which support it. The mechanism of psychical adaptation in general is the growth of sensations, instincts, emotions, and intellectual aptitudes, parallel to organic changes. The soul, as well as the organism, is moulded into fitness for the requirements of life by constant converse with those requirements. Mr. Spencer knows that there is a logical snare awaiting him at this point in the argument. The law of adaptation has been generalised by survey of the lower orders of life. Is there not danger in extending it to social life? He ventures, nevertheless, to infer that the highest type of living being, no less than all lower types, must go on moulding itself to the requirements which circumstances impose; and he tries to identify psychologically the process in the special case of justice. He uses for this purpose the substance of some of the corollaries which close his *Principles of Psychology*. The foundation is love of freedom, an egoistic sentiment. The "ego-altruistic" sentiments of the Psychology he now names "pro-altruistic," showing how they initiate social cohesion, and so call forth and foster the strictly altruistic sentiment of justice. When feeling has thus come into play it sustains a guiding idea. The freedom, impulsively cherished, is found to have a limit imposed no less impulsively. The limit is not to the blessings we may enjoy. On the contrary, inequality is protected by it. But the limit is to the sphere of each man's pursuit of blessings, and it is the same for all men. No doubt practical men and even philosophers have ignored these characteristics of justice; they simply have not appreciated and distinguished them. Glaucon's famous depreciation of Justice is quoted as showing how equality of social freedom may be overlooked; while the just inequality of personal blessings has been denied by the Utilitarians, whose guidance in this question Mr. Spencer now once more repudiates. It therefore lies on the modern moralist to formally express the idea of Justice implicit in developing human intelligence, and this he does by restating the formula, which in *Social Statics* appeared as the "first principle of ethical

science." It now stands thus—every man is free to do that which he wills, provided he infringes not the equal freedom of any other man.

The sterility and emptiness of a somewhat similar formula given by Kant for Individual Ethics has often been noticed by critics, including Mr. Spencer himself. Kant's special formula for Justice is now quoted in a note, and Mr. Spencer claims, perhaps too anxiously, that his own was framed before he had made acquaintance with it. He supplements his own formula, however, by an interpretation, intended to prevent a "possible misapprehension," which gives it a substance of an analogous kind to the implied hedonism which has sometimes been read into Kant. The freedom it refers to is the freedom to act for the sustentation of life. Here, as throughout the book, theory is illustrated and supported by sociological facts. Among primitive societies, the avenger of blood incarnates, as it were, the wrong use of freedom, and the limit which merely equalises aggressions. Judicial institutions, also, are at first the mere substitutes and instruments of retaliation. But in the finished conception of Justice aggression is seen to be immoral, and punishment ceases to be vindictive.

The statement of the supreme formula is followed by a chapter on its authority, which shows us what kind of proof Mr. Spencer considers adequate for his principles. The conception of Justice could not be expected to evolve and become definite otherwise than by gradual approximation. And a gradual approximation is actually furnished in the historical course of religious, moral, and legal theory. The Old and New Testaments, Kant, Roman jurists, Blackstone, Mackintosh, and others are quoted. That these authorities have merely dogmatised on the basis of *a priori* beliefs is an anticipated criticism which gives him occasion to re-state his well-known views as to the validity of intuitions generally. Our intuitions have been stamped upon the racial intellect by long ancestral converse with facts; and, moreover, their validity cannot be impugned without using in the argument intuition itself. With regard to ethical intuitions in particular, Bentham and Mill and their communistic disciples do not stir a step without unconsciously taking an intuitional foothold. The strength of the evolutionist formula consists in the corroboration which intuition and science afford to each other. The formula is an immediate dictum of the human consciousness, after this consciousness has been subjected to the discipline of prolonged social life; and it is also a condition scientifically deduced and historically verified, under which alone social life is possible.

A similarly comprehensive interest in the *a priori* and the *a posteriori* he during the remainder of the book carries through detailed topics of legislation and politics. Lawyers have derived from the adjective "right" an abstract noun denoting the privilege which legal rulers confer upon persons protected. This term Mr. Spencer uses, and personal rights, property rights, and rights constituting the imperfect status

of women and children, are successively reviewed, though under a more special list of titles. These topics occupy 116 out of the 286 pages of the book, while about ninety pages follow devoted to so-called political rights, to the nature, constitution, and duties of the State and to the limits of State duties.

Mr. Spencer's views on political principles are already familiar and fresh in the public mind. Of the other topics, land ownership is one worthy, perhaps, of special notice here, both because it comes, in order among the rights discussed, at a place where the application of the formula begins to have an appearance of artificiality, and because, perhaps, in consequence of this artificiality, Mr. Spencer has now arrived at a conclusion contradictory to his original one. Men have equal claims to the use of the media, light and air, in which they are immersed, and similarly equal claims to their standing room on our globe, and to the material from which their means of life must be wrung. As historical verification, he quotes the customs of ownership among our ancestral tribes and marks, and the still surviving customs of Russian villages. Modern ownership law in our country bears traces both of the original common right and of subsequent monopolisation by conquering invaders, and at present unites supreme ownership of the people with a delegated ownership distributed among individuals. In *Social Statics* an inference had been drawn from the law of equal freedom, that the State should resume its right to actual management of the land, after compensating present holders. But now Mr. Spencer sees that this change, besides its impracticability, would imperil the connexion which binds benefit to productive effort under the present system. The principle of ownership has apparently come into collision with a principle for distributing personal wealth discussed in the following chapter as the right of property. Labour must enjoy its own products. This latter principle is one recognised by very different systems of law, and by thinkers so different as, for example, Wollaston and Bentham. And consequently it has been commended by a strange variety of arguments. Mr. Spencer specially notices Locke's justification, and claims that his own is a more valid deduction. The historical variations of ownership law have been partly due to need of adjusting the principle of giving to labour its own products, with the principle of men's equal right to earth's stores of material. The counter maxim of the Communists is virtually "equal division of unequal earnings."

Mr. Spencer's deduction of copyright and of reputation as species of ownership is not so convincing as his chapter on the right of property generally. This is not merely because they are less generally recognised by legislators. But the truth is that our supreme formula might be carried through the species of legal rights more easily and convincingly if a more suitable preliminary classification of such rights were made. Mr. Spencer himself has too much other work on hand to undertake the task, but there are political writers who might do



signal service to social science by undertaking a new classification of legal rights, on the basis of their effects on the fortunes and actions of men, and their consequent significance for legislators. Such a classification would in my opinion remove copy-right, for instance, to a class of quasi-contractual rights; and would invite for it a new theoretical justification. And it would also distinguish between legislation affecting the constituent rights of ownership as an institution, and legislation affecting the distribution of those rights among claimants. To the first kind the law of equal limits would apply, to the second the law of unequal benefits. JOSEPH BROUGH.

"THE WORLD'S GREAT EXPLORERS."

*Life of Sir John Franklin and the North-West Passage.* By Capt. A. H. Markham, R.N. (George Philip & Son.)

THIS volume, one of the "Great Explorers" series, records the career of one of the famous mariners who have entered the most inhospitable parts of the earth, and have enlarged the circle of human discovery. It is hardly correct to say that Sir John Franklin found a navigable way, through the Arctic Sea, from the Western Atlantic to the Pacific; in the existing state of our knowledge, indeed, the exploit seems to be nearly impossible. The honour of accomplishing the North-Eastern Passage, from the shores of Norway to Behrings Straits, is due to Nordenskiöld, a noble Swede; McClure all but completed the North-Western Passage, but from east to west, not from west to east, in the *Investigator* in 1850-52; and no ship has yet left the coasts of Greenland and made her way safely to those of Alaska. But Sir John Franklin explored the seaboard of North America and its frozen wastes with an energy and success that have not been equalled; he added a large domain to the sphere of geography; he laid down his life in a brave attempt to effect the mysterious North-West Passage; and possibly he has indicated the true course to be followed in making that dread adventure. He was, also, a seaman of rare gifts, possessing the true heroic nature; and though the importance of a way through the Arctic Sea, in the interests of commerce, is comparatively small, and not what it was deemed to be in the seventeenth century, he not the less deserves the honour of England, as one of her best and greatest explorers. We have read Captain Markham's book with unflagging interest, and it admirably fulfils its proposed object. It gives us a succinct but full account of the incidents of Franklin's noble life; brings out clearly his grand and simple character; and with a little exaggeration, perhaps, but, in the main, with a just regard to fact, describes the results of his discoveries, and marks out his place among the renowned mariners, of whom Cook was, perhaps, the most splendid specimen. The volume, we should add, is very well got up, and the illustrations and maps are good.

John Franklin, born in 1786, was a scion of a thriving trading family which had

settled at Spilsby in the eighteenth century. The boy learned the rudiments at the grammar school of Louth—the seminary of Tennyson, and of Hobart Pacha—but at an early age he showed that passion for the sea which has inspired so many of our famous seamen. He entered the navy when in his fifteenth year, and took part, but as a subordinate only, in several of the great engagements of the Revolutionary and Napoleonic wars with France. He was a midshipman in the *Polyphemus* at Copenhagen, a ship in the hottest of the Danish fire; was signal officer of the *Bellerophon* at Trafalgar, and was praised by his captain for "zeal and activity"; and fought gallantly in the remarkable action of Commodore Dance with Admiral Linois, in which Indianmen defeated a strong French squadron. He received a medal, also, for the heroism he showed in the operations around New Orleans; and it was his fortune to escort the Duchesse D'Angoulême—the one man of the Bourbons in Napoleon's phrase—on the return to France at the Restoration of 1815. Exploring, however, was the real sphere, as was soon seen, of the genius of Franklin; and he had gained distinction in this while still in his teens. During the armed truce of the Peace of Amiens he served under Flinders—a great discoverer—in his voyage round the Terra Australis, then a land of Spanish and Dutch legends; he shared in the disaster of the *Porpoise*, a wreck, like many others, which fully brought out the courage and skill of the English sailor; and that he was well spoken of may be gathered from the fact that his name was given to a group of the Australian islands. At the close of the war the strong impulse of the English race towards exploring revived; and Franklin was placed in command of the *Trent*, with orders to try to reach the North Pole, in company with Buchan in the *Dorothea*. The expedition was one of great danger, and only attained the northern edge of Spitzbergen; but it gave Franklin a large Arctic experience; and it revealed to him the vision of Arctic adventure which he was to pursue through his subsequent life. In 1819 the Admiralty made a bold effort—the first of a succession of the kind—to explore the north of the American Continent, and, if possible, to discover the North-West Passage—the darling object of great Elizabethan mariners. Parry—an honoured name in Arctic discovery—was to proceed by sea on the *Hecla* and *Griper*, and to make westwards through Baffin's Bay; Franklin was to lead an expedition by land from the settlements in the bay of the Hudson Company.

We have no space to follow this voyage of Parry; and shall merely remark that the *Hecla* and *Griper* made their way through Barrow Strait into Melville Sound, crossed the 110th meridian, never crossed before, and accomplished half of the passage to Behrings Straits, the extreme limit of this Arctic quest. The journey of Franklin is of the greatest interest; it is a tale of wonderful courage and fortitude; and it made a large addition to our knowledge of the earth. In command of a small party of picked men he left York Factory in the

autumn of 1819; and having crossed the Saskatchewan and reached the Great Slave Lake, he wintered at a spot he called Fort Enterprise, far beyond the last of the company's stations. From this point, in the following summer, the travellers descended the Coppermine, a stream discovered in 1771 by Hearne, one of the company's servants; and their canoes were on the Arctic Ocean in July, 1820, threading the intricate coasts of an unknown continent. Franklin explored the seaboard for hundreds of miles, making eastward in order to draw near Parry; but he was compelled to turn back at the approach of autumn, having approached, however, that region of the coast which he maintained thenceforward was the true direction in which to seek the North-Western Passage. The return journey was one of appalling hardships; all the Canadian attendants, save one, perished; and Franklin, two Englishmen, and the single Canadian, haggard spectres, stricken by cold and famine, reached Fort Enterprise as 1820 closed. These sufferings, however, could not daunt an heroic nature, and Franklin was ere long on his quest again. In 1824-5 the Admiralty tried to enlarge the sphere of the recent discoveries. Parry was again directed to proceed westward, from Greenland, into the Arctic Sea; Franklin was to explore again the northern verge of America, from the Hudson Bay Settlements; and the double expedition was to be seconded by Beechy advancing from Behrings Straits, and endeavouring, in this way, to join hands with Parry. This voyage of Parry was less successful than the last, and Beechy did not get much beyond Icy Cape, discovered by Cook in 1778, on the northern edge of the Alaskan seaboard. But the expedition of Franklin was of extreme importance, if not marked with the tragic scenes of that of 1819-20, and it produced results of the greatest value. Starting, as before, from the shores of Hudson Bay, he attained the banks of the McKenzie, another river discovered by a man of the company, and going down its waters, he again reached the Arctic Ocean in the summer of 1826. He now divided his party into two groups; at the head of one he made his way westward, and reached a point only 160 miles from that which had been touched by Beechy; the other group proceeded towards the east, and attained the mouth of the Coppermine River. In this way an immense space of the northern coast line of the American Continent was seen by civilised man for the first time, and brought within the sphere of his knowledge; and it seemed probable that the North-West Passage would soon be an accomplished fact. The expedition was home safe in 1827, after an absence from England of more than two years.

These discoveries of Franklin, it might have been thought, would have given a strong impetus to British exploring. But the failure of Parry in 1825-7 to force the icy barrier of the Northern Sea, diverted attention from this region; and Polar expeditions were not made for some years. Franklin, who had been knighted after his last journey, was given a command in the

Mediterranean, and he was Lieutenant-Governor of Tasmania from 1837 to 1843, when, owing to a dispute with the late Lord Derby, he was inconsiderately removed from his post. By this time the entire coast line of North America had been traversed; interest in the North-West Passage had revived; and Franklin, though close on his sixtieth year, volunteered to attempt the daring venture. He set off on his last voyage, in the *Erebus* and *Terror*, in the spring of 1845, accompanied by a band of experienced officers, and by carefully chosen and seasoned crews; and he felt assured that he would fulfil his mission. We can only glance at the mournful incidents and terrible results of this fatal quest; they will long dwell in the minds of Englishmen. Franklin was convinced that the best chance of effecting the passage was to be found in following, at sea, the coast line of the continent he had nearly explored; and he declared that could he once attain the point reached by him in 1819-20, it would "be plain sailing then as far as Behrings Straits." Having passed from Lancaster into Barrow Straits he wintered his ships at Beechy Island, on the extreme verge of the east of North Devon; and when the ice began to yield, in the summer of 1846, the *Erebus* and *Terror* made their way slowly through the straits leading to the more open sea, which extends to Behrings Straits from the west of the Coppermine. The ice, however, closed round the ill-fated mariners, as they approached the shores of King William's Island, after passing the coast of North Somerset, and they were imprisoned, in this way, for more than twenty months, though at a short distance only from Victoria Strait, which they hoped would take them into the wide Arctic Ocean. In the spring of 1847 a party reached the land, and left a record of what had occurred; and a few weeks afterwards Franklin died, still confident that the brave men he led would successfully accomplish the mysterious passage. The *Erebus* and *Terror*, however, could not break through the icy walls in which they were pent; and the ships were abandoned in the spring of 1848, the crews evidently being in the extreme of want. Not a single man of the ill-fated band ever saw England and her skies again.

Expedition after expedition was despatched from our shores to discover the fate of Franklin and his men. America, too, gave noble aid; but though Collinson and McClure made important additions to our knowledge respecting the Polar zone—McClure, indeed, we have said, well-nigh accomplished the North-West Passage by sea from the east—the search was fruitless for a series of years. The devotion of Lady Franklin, and the skill of McClintock, at last laid bare the mystery long concealed, and proved what had befallen the doomed adventurers. The party, 195 in number, reached King William's Island, from the ships, on the ice, and they tried to make their way to the Great Fish River on the mainland, still at a far distance, in the hope of finding Eskimos and assistance. They were unable, however, to cross the frozen desert; a few attempted to return to the abandoned ships, but miserably perished in the attempt, the

rest sank down, as they toiled onward, and died where they fell, one after the other. The record of 1847, and another record left behind by Captains Crozier and Fitz-James—in command after the death of Franklin—when they set off on their last journey, some skeletons bleaching on the island wastes, and traditions of the Eskimo tribes, are nearly all that has been discovered about an enterprise begun under the fairest auspices, but ending in an appalling tragedy. Since that time, however, much has been done in exploring the spaces of the Arctic Seas; an Austrian expedition has discovered Franz Joseph Land, an unknown region; Nordenskiöld, we have said, has made the North-East Passage; and the Archipelago of Arctic islands, which spread westwards from Baffin's Bay, has been visited and surveyed to a great extent. Yet the North-West Passage, as a navigable way, remains a secret of the Northern Pole; there is reason to believe it does not exist; and the subject has lost its peculiar interest. All honour, nevertheless, to Franklin and to his brave followers in their many wanderings. They enlarged the estate of civilised man; they added fresh lustre to the British name; and their chief has a just claim to the poet's epitaph:

"Not here! the White North hath thy bones, and thou  
Heroic Sailor Soul!  
Art passing on thy happier voyage now  
Towards no earthly pole."

WILLIAM O'CONNOR MORRIS.

MARIE ANTOINETTE, JOSEPHINE, AND MARIE LOUISE.—*Marie Antoinette and the End of the Old Régime; Citizeness Bonaparte; The Happy Days of the Empress Marie Louise; Marie Louise and the Decadence of the Empire; Marie Louise, the Island of Elba, and the Hundred Days.* By Imbert de Saint-Amand. (Hutchinson.)

THESE are five interesting books, one may even call them very interesting books; and it is rendering no more than justice to M. de Saint-Amand to say that the interest is of a perfectly legitimate kind. Dealing as he does with court life in the last days of the old monarchy, with the society in which Mme. Tallien, "Our Lady of Thermidor," played the most conspicuous part, with the intrigues that surrounded Josephine's first elevation to power, with the influences that led to the practical divorce *a mensa et thoro* between Napoleon and Marie Louise, he yet eschews scandal. Not his at all the erotic lens through which Michelet surveyed the pageant of history.

Indeed, a certain sanity of vision is one of M. de Saint-Amand's characteristics. He can scarcely be a very young man if, as I gather, he won university honours in 1848, among such competitors as Taine, About, Sarcy, Paul Albert, Prevost-Paradol, and Victor Hugo's son, François Victor; and whether it be that "years" have brought "the philosophic mind," or that his judgment is naturally sober and equitable, he evidently finds it no difficult task to do justice to Legitimist and Imperialist, to the old world that came to an end with the Revolution, and to the new world that sprang

from the old world's ashes. Nor do his qualifications as a popular historian end here. He has the gift of so marshalling his facts as to leave a definite impression. These are but short books on great subjects; for M. de Saint-Amand is not at all content to chronicle the court life of his three heroines, and writes almost more fully about their times than he does about themselves; but yet, comparatively short as the books may be, they tell their story, in many respects, better than some histories of greater pretensions. We seem, as we read, almost to see the crumbling of Napoleon's empire after the retreat from Moscow. We are, in some sort, witnesses of his gigantic efforts to keep Europe under his heel, efforts that culminated in the victories of Lutzen and Bautzen. We watch him falling a victim to his own overweening arrogance. And last of all, after the ultimate disaster of Waterloo, we are made to feel how broken he is, what a wreck of the old hero and king of men. All this is well told, with graphic touches every now and again, and not without the help of some original research among the archives of the French Foreign Office.

"Elle était plus femme que les autres" has been said of the Princesse de Lamballe, and of Marie Louise it may, I think, be said that she was "moins femme" than Marie Antoinette or Josephine. Of course great allowance must be made. She was scarcely more than a child when married to Napoleon. She had been brought up in a home which had reasons enough and to spare for execrating his name. The marriage itself was entirely one of policy, and in no sense of inclination. But still, when all has been said, the woman who abandons her husband in misfortune—who refuses to share his exile after sharing his throne—such a woman is not a sympathetic figure. No doubt the Emperor Francis, her father, was glad enough to have her, and the little King of Rome, for hostages, and in his power. He could scarcely have so far braved public opinion as to compel her to remain separated from her husband if she had manifested any strong persistent desire to rejoin him at Elba or Saint Helena. "She should tie her sheets to the window and escape in disguise—that is what I should do in her place," said her grandmother, Maria Caroline, Queen of the Two Sicilies, who yet had no cause to love the Corsican usurper. Shallow-hearted, with the duchy of Parma dangling before her eyes, with another husband in *posse* so soon as Napoleon should have shuffled off his mortal coil, Marie Louise shines neither as a wife nor as a mother: "Moins femme que les autres."

As to Josephine, the whole story of her relations with Napoleon, from first to last, has a strong interest. It is clear that in the early days of their courtship and marriage she was rather startled than attracted by the ardour of his passion. There is a curious letter of hers, not quoted by M. de Saint-Amand, at least in these volumes, but probably genuine, which gives expression to the feeling with which she regarded her ardent young lover:

"I am frightened at the kind of authority he wishes to exercise over all who surround him.



There is something in his piercing look that is strange and inexplicable, and yet inspires with awe even our Directors: think how a woman must be intimidated by it! Nay, that which ought to please me—the force of a passion which he describes in terms so energetic that I cannot doubt of its sincerity—is precisely what makes me hesitate . . . Being no longer in the first flower of my youth, can I hope long to retain a love so violent as almost to seem like delirium?"

No longer young, as she here says, essentially a woman of the old régime—a woman moreover who had seen much of life and had had no very happy experience of marriage—it is evident that, after her union with Napoleon, the ardour of his passion, the vehemence of love breathed in his correspondence, proved as before rather repellent than attractive. M. de Saint-Amand quotes several of the letters written by the young general to his wife during the brilliant Italian campaign of 1796. They are sincere without doubt, though the real feeling in them takes Rousseau's declamatory form. They must often have seemed strangely excessive to the indolent Creole who was lightly passing her days in the Paris drawing-rooms. That her social charm, her grace, her tact, were of great use to Napoleon is, however, unquestionable; as also that she came to love him as Marie Louise never did.

The translation of these books may be described as fair—hardly more; the rhetorical and less purely narrative passages of the original having suffered most in their transit from French into English. A somewhat better rendering of one of the volumes, *The Happy Days of the Empress Marie Louise*, appeared in England five or six years ago, under the title of *The Memoirs of the Empress Marie Louise*. In the volumes now before me there are occasional Americanisms of spelling and typographical arrangement—"revery" for "reverie," and the like—to which one accustoms oneself with difficulty.

FRANK T. MARZIALS.

*Shakespeare vom Standpunkte der Vergleichenden Litteraturgeschichte.* Von Dr. W. Wetz. Band I. (Worms: Reiss.)

STRASSBURG, which from the strategic point of view bars the road from Paris to Berlin, forms in the intellectual world, as it did in the days of Goethe, rather a link between them—a point at which the inflow of alien ideas in both directions is, in spite of political antipathies, relatively facile and free. Of this fact we have been once more reminded by the treatise of Dr. Wetz, a privat-docent at the Strassburg University. It differs, though hardly so much as its author assumes, from most of its German predecessors. If it applies with unparalleled perseverance (and, we must add, with almost unparalleled prolixity), the distinctively German comparative method to Shakspeare, on the other hand the limits within which the method is applied, as well as the entire conception of Shakspeare which dominates the whole, are as distinctively French. The pursuit of psychological analysis which occupies so much of French literature and French criticism to-day has found in Dr. Wetz an advocate and expo-

nent of ability, though his hand is somewhat heavy and his touch somewhat over-urgent and peremptory. His conception of Shakspeare, again, is essentially that of M. Taine, and, like his, is coloured by the habit of contrasting him with Corneille. The same unmeasured insistence on "passion," the same neglect of "understanding" as a factor in his dramatic world, meets us here. Corneille is, obviously, very unlike Shakspeare; and the comparison of the two is in many ways very instructive; but it is one of the dangers of the comparative method that a very great unlikeness is easily identified with an absolute antithesis, and then becomes merely a seduction to error. This danger has not, we think, been wholly avoided by Dr. Wetz. The contrast with Corneille certainly enables him to bring out some good points—e.g., the rarity in Shakspeare of purely moral motives and purely moral conflicts; the obscuration by passion of understanding and of conscience; the prevalence of incomplete self-consciousness, that is, in the last resort, of illusion. But he presses these, in themselves valid ideas, very hard. Thus, he appears to us to abuse language when (p. 186 f) he represents Brutus' "reason" as the "corrupt advocate of passion." Dr. Wetz thinks the soliloquy, "It must be by his death," &c., a final proof of his case. By reason Brutus is led to a conclusion opposed to reason; he is therefore "blinded by passion." But to be blinded by passion is to ignore what in calmer moments one perceives. Yet we have no reason to suppose that Brutus' conclusion was one of which at any time of his life he would have disapproved; it is the legitimate and even inevitable outcome of his principles and character. Nor does the reasoning itself show any trace of passionate precipitance. It advances slowly, reluctantly, by main force driven to its goal; and the conclusion is not triumphantly embraced, but sternly and sadly submitted to. It sounds odd, again, to have adduced as a "kindred" instance of reason brought to the service of "passion," the jesting arguments which the sworn bachelor Benedict ("Much Ado," ii. 3) discovered for consenting to be married:

"Love me! why, it must be requited. . . . By my troth it is no addition to her wit, nor no great argument of her folly, for I will be horribly in love with her! . . . No, the world must be peopled. When I said, I should die a bachelor, I did not think I should live till I were married."

Upon which Dr. Wetz remarks, guilelessly, that "his young love is not less fertile in reasons for its own justification, than his previous repugnance to marriage had shown itself." But Benedict, of all Shakspeare's lovers, is the least passionate and the least liable to illusion at his own hands. He knows what he is about, and is concerned, not in the least to satisfy his moral sense that it is right to love, but to discover witty retorts to the "odd quirks and remnants of wit" which I "may chance to have broken upon me, because I have railed so long against marriage." With even greater perversity a "moral blindness" is ascribed to Falstaff, who (under the influence of passion) per-

suares himself, and in part actually believes, that his base conduct is not really such? Alas, the moral self-questionings of Falstaff and the flattering unction which as their result he laid to his soul form a chapter of his history which Shakspeare has not written and could not write. They concerned, not his glorious old pagan, whose only "passion" was humour, and for whom conscience was at most something which made Hal at times an uncompliant comrade, but some ex-Puritan elder of the next age, continuing in his debasement the old habits of self-questioning, but finding difficult answers. Even where "passion" really exists, Wetz appears to exaggerate its illusive power. Chapter IX. opens with a glowing description of the passion of love in Shakspeare:

"Love has with him something of the force of a natural power, and yet at the same time some of the sanctity of a religion. It overcomes the lovers like a destiny—nothing can make head or prevail against it. For the youths and maidens whose heart is touched by the sweet passion, no happiness, no aim, exists beside the object of their love."

And so forth. These eloquent sentences obviously fall in very aptly with Dr. Wetz's general formula of Shakspearean action, which we may express by "Passion + x = Passion." They express very well the quality of one class of Shakspearean lovers, with Romeo and Juliet at their head. But they leave out of sight another equally characteristic class, who in their turn have been specially singled out by Kreyssig, those whose love, though deep and strong, is as far as possible from blinding them to other aims and considerations. Portia, who risked the loss of Bassanio rather than break her father's mandate, and who on the eve of her wedding had detachment of mind enough to undertake, half for the jest's sake, a difficult enterprise in the service of his friend, was not the sort of lover who, to quote Wetz once more, "forgets father and mother and whatever was dear to them before as soon as these come in conflict with their love," and for whom "only one being in the world exists, to whom they belong with every fibre of their nature."

It will be seen that the defect of Dr. Wetz's laborious book is the common one of attempting to express by a too elementary equation the unexampled diversity of Shakspearean phenomena. The antithesis of passion and reason, which he illustrates with great ingenuity but little self-control, seems to be a particular and limited case of the profounder and really universal law, that with Shakspeare all expression whatever is a function, not of universal reason, but of individual character. Notwithstanding this defect, however, the book is strewn with suggestive and often felicitous observations, and, if not exactly epoch-making, deserves note as a vigorous essay in that science of Shakspeare's art towards the construction of which modern criticism is slowly advancing.

C. H. HERFORD.

## NEW NOVELS.

*The Three Miss Kings.* By Ada Cambridge. (Heinemann.)

*Humbling his Pride.* By Charles T. C. James. In 3 vols. (Ward & Downey.)

*Whom God hath Joined.* By Fergus Hume. In 3 vols. (White.)

*On Heather Hills.* In 2 vols. (Alexander Gardner.)

*The Risen Dead.* By Florence Marryat. In 2 vols. (Spencer Blackett.)

*The Magic of the Pine Woods.* By Rosa Mackenzie Kettle. (Fisher Unwin.)

*A Group of Noble Dames.* By Thomas Hardy. (Osgood, McIlvaine & Co.)

It would not be a very difficult matter to pick holes in *The Three Miss Kings*. The author is occasionally too effusive about female dress and personal appearance. Then she seems to set herself somewhat strenuously to demonstrate how it is possible to combine the opposite attractions of *Robert Elsmere* and of *Molly Bawn*, to preach ultra-liberal theology and prattle with girlish enthusiasm about Nellie King "looking dazlingly fair under the gaslight in the white dress that she had worn at the club ball, and with dark roses at her throat and in her yellow hair," and "playing Schubert's A Minor Sonata ravishingly," not to speak of "Mr. Westmoreland, who, leaning over the other end of the piano on his folded arms, was openly sighing his soul into his lady's face." But it will be impossible for any fair-minded reader of *The Three Miss Kings* to keep up an attempt to read it hypercritically for any length of time. For Miss Cambridge has the power of infecting others with her own "go," and her enthusiasm for the three girls of her creation. Elizabeth King's association with Kingscote Yelverton, the rather too middle-aged lay preacher whom she secures as a husband, may be a trifle improbable, and her rejoicing over her happiness in securing him may be excessive. Patty teases her newspaper man, Paul Brion, too much; and Eleanor should either have married the wooden Westmoreland at once, or not have married him at all. But the three girls, fresh from their native seclusion in Australia, will, by their simple natural beauty, lift off their feet all who read of them here, just as they lift off their feet Mrs. Duff Scott, the indomitable match-maker, and all with whom they come in contact in Melbourne and England. *The Three Miss Kings* is full of movement—the movement of real, unconventional, and yet not Bohemian life. It is a relief after the appalling amount of introspection we have recently had in fiction.

*Humbling his Pride* is a thoroughly conscientious three-volume performance, and a strong novel besides, although of a rather old-fashioned kind. It contains a plethora of villains and villainies. Oscar Gliddon, Dr. Specifer, and the Rev. Henry Marden are, in fact, almost incredible scoundrels. It seems impossible that a girl, in herself so simple and pure as Laura Delius, should have allowed herself to be attracted, much less seduced, by a dilettante voluptuary

like Gliddon, while the motive for Specifer's maniacal hatred to John Horlock, the blacksmith hero of the story—the mere fact that he is the son of the woman Specifer did not marry—is preposterously inadequate. John Horlock, however, the blacksmith who is conscious of a destiny above the anvil and even the duties of a churchwarden, but who is nevertheless ready to be hanged for a crime of which he is innocent rather than disclose the secret of the woman he loves, is a good sketch. Henry Marden, also, Specifer's accomplice and tool, who yet turns upon his master in the end like the grotesque Sancho Panza that figured in Mr. Julian Hawthorne's torso of a novel, *Fortune's Fool*, is very effective. But out of sight the best portraits in *Humbling his Pride* are those of the rough, trustful, but sagacious farmer, who brightens the whole book, his rather querulous wife, their daughter Rose, and her unfortunate and inarticulate but loyal lover, Lang Willum. These four are better than anything of the kind that has appeared in fiction for some years. The plot, too, is exciting, well thought out, and well worked out. The close, however, is rather weak and boarding-school girlish.

The author of *The Mystery of a Hansom Cab* both descends and ascends in *Whom God hath Joined*. There is in it not nearly so much cleverness of the amateur detective sort as there is in the story which first brought Mr. Hume into repute, or even in his much more recent *Monsieur Judas*. On the other hand, it is much the most careful piece of writing that Mr. Hume has given to the public. It is indeed too ambitiously conventional, in the lesson which it teaches—that a woman ought not to devote herself to her child to the neglect of her husband—in the portrait of the sensual Creole adventuress, to whom the neglected husband flees, and in the contrast between the husband with "his sun-burnt face, fair moustache, merry blue eyes, and stalwart figure," and the wife "with her fragile frame, her pale serious face and smooth coils of lustrous golden hair." The character of Eustace Gartney, the cynic and poet, who is sorely tempted to become a scoundrel, and who sees no particular harm in trying to seduce his cousin's wife, but who yet acquits himself nobly, is drawn with care, while the Scotch Master of Otterburn, and the sprightly Australian girl who teases him, are good foils to that painfully sombre couple the Erringtons. Still, as already said, all this is conventional, though good in its way.

In spite of crudities and inequalities of all sorts, *On Heather Hills* is an exceptionally promising story. The first chapter is the worst. In it the author, who is evidently of Scotch blood, sets himself deliberately to play to an English gallery by producing that hideous burlesque of Northern humour known as "wut." He tells us that "the chief products of Scotland are deer, grouse, sheep, whisky, and poor students; its principal amusements, curling, theological discussions, and heresy hunts," and that "suicide is practically unknown north of the Tweed, it being nearly impossible to find a tree large enough to hang one's self on." Fortunately

the author virtually exhausts this weak vein in the first chapter, although it is to be regretted that when he was engaged in limning the company assembled in the Highland country house of the Earl of Mayfair, he should have given to one of them the name of "Professor Tinder" and to another the name of "Professor Roughskin." Perhaps also the tragical adventures of the Mellis-Strong party in a bleak Highland district savour a little too much of the incredible. But once this is got over, it must be allowed that strength—of feeling, of style, of everything—is the note of *On Heather Hills*. Never surely was a man born with such a positive genius for self-sacrifice as Malcolm Strong. He watches over May Mellis while her parents are still alive. When they are dead he marries her, much more to protect her than to please himself. Then, that she may legitimately gratify a passing fancy by marrying his cousin, Gerald Balfern, he obligingly allows himself to be considered drowned. When Gerald proves unworthy of the trust reposed in him and becomes a dangerous drunkard, Strong once more appears on the scene as May's protector in the character of the deaf pock-pitted menial Robson. Finally, when Gerald dies, Strong allows May to return to Australia without revealing himself, an ending which most readers of *On Heather Hills* will declare to be a mistake. Strong may be an unnatural, but he is a very striking character. The politics and socialism of the writer of *On Heather Hills*, as they are reproduced in the remarkable conversations which take place in Lord Mayfair's country-house, and in Strong's life at the London Docks, may be notable for ambition rather than performance. But although he—or is it she?—has not disciplined his (or her) powers of thinking and of writing, there is no doubt whatever as to the reality of these powers or as to the moral certainty that their author will yet do something notable in fiction.

The writer, who is still best known as Miss Florence Marryat, is seen to greater advantage in *The Risen Dead* than in most of the stories she has published for some time. Not, indeed, that the plot is an exceptionally strong one, or that any morally distinguished personages are associated with it. But there are not too many incidents crowded into it; and Miss Marryat's aristocracy are, for once, not odiously vulgar, even although they include "three ladies in fashionable evening wraps with tasteful negligés upon their heads." *The Risen Dead* is, too, wonderfully free from slang and solecisms. Then, what with a baronet who believes he has committed bigamy, but has not, and is saved from committing suicide by his own son, only to do his best to blow that young man's brains out; a wife who is believed to be dead, and believes herself to be dishonoured, but is neither; a preternaturally shrewd family lawyer; and a youth who knows neither his father nor his mother, the reader fares very well indeed. The story is very badly off for a heroine, for that eminently book-muslin young woman, Lily Osprey, does not count for much. Yet Miss Paget, who is really Lady Diana



Loftus, and Lady Culwarren, the mother of the second most important young man in the book, are among the best of Miss Marryat's female creations—although Lady Culwarren is a trifle too fussy for her "station" in *What-is-called-Society*.

There is nothing very remarkable in *The Magic of the Pine Woods*; it is, like most stories from the same pen, a trifle too sweetly pretty. It contains some exceptionally attractive girls and their "aunts," who, including at least one of the aunts, are quite ready to get married when asked in the right way by the right men; a live lord who is a good man; and a very fine specimen of the country parson—not to speak of Mark Avenell, who is temporarily doubtful about his parents' marriage certificate. Then there is no more startling incident in the story than a poaching affray. Nor is there any truly bad character in it. There is indeed a siren, Melanie by name, who has in her time flirted too much with both Lord Danebrook and Mark Avenell, and who, even in these pages, flirts too much with the fine specimen of a country parson. But then she repents of such very mild sinning as she does indulge in; and she has also the art of dressing with taste, for does she not know the value of "some bit of bright colour, a scarlet cloak, flower, or feather, a touch of maize or crimson to stand out from the sombre green of the pine woods and purple heather beds?" As all ends well, *The Magic of the Pine Woods* is likely to be enjoyed at least as much as any other of Miss Kettle's books, and is more artistic than the majority of them.

Mr. Hardy's volume of stories, told somewhat after the Decameronian fashion by members of a Wessex Field and Antiquarian Club, as a relief from "the regulation papers on deformed butterflies, fossil ox-horns, prehistoric dung mixens, and such like," is so characteristic of him in style, in humour, and in general conceptions of life, that even if one had stumbled on it published anonymously at a railway book-stall, one would have declared it to be by the author of *A Pair of Blue Eyes*. For nearly all "the noble dames" whose stories are told here have nearly as tragic a fate in store for them as the girl with the blue eyes who loves not wisely, but once too often. There is hardly one of them but succeeds in securing at least two husbands. Sometimes she is married to the two at one and the same time; but oftener she marries her lovers in succession, who treat her very differently. Even Mr. Hardy's fantastic humour has never taken a more gruesome shape than in the fearfully and wonderfully barbarous device resorted to by Lord Uplandtowers to destroy his wife's affection for his predecessor. Some of Mr. Hardy's clever feats, indeed, savour too much of the character of *tours de force*; thus the double passion for and rejection of Dorothy in "Lady Mottisfont" involve too large a draft on one's credibility. Yet there is not one that is not worthy of the author. The first and the last stories are the most enjoyable of the series. Mr. Hardy's power of plot construction was

indeed never more strikingly illustrated than in "The Honourable Laura."

WILLIAM WALLACE.

## TWO SOCIOLOGICAL BOOKS.

*Modern Humanists.* By John M. Robertson. (Sonnenschein.) The author terms his essays "sociological studies," and his "humanists" are Carlyle, Stuart Mill, Emerson, Matthew Arnold, Ruskin, and Spencer. In theology, Mr. Robertson is a disciple of the late Mr. Charles Bradlaugh. He belongs to that rigid school of anti-theists who like the name "Atheist" better than the more fashionable and also more flabby name "Agnostic." This school prides itself on its Biblical criticism and its philosophy. The former consists mainly in the detection of verbal inaccuracies and the adoption of the most heterodox of the ideas of the German thinkers. The quality of its "philosophy" may be judged from Mr. Robertson's remark that "the consistent Pantheist, if such a one there be, knows that between him and the philosophical Agnostic or Atheist there is no difference save that of name; that the position of Spinoza, logically worked out, is just the position of Mr. Bradlaugh or Mr. Spencer, stripped of certain irrelevances of formula" (p. 18). The members of this school are, for the most part, honest and sturdy champions of the right as they see it. Their defect is mental rather than moral. They want imagination, and, as a consequence, their sense of humour is weak. This causes them to see things out of their due proportion, and makes them bad critics. Evidently, Mr. Robertson has done his best to understand and render justice to the eminent men about whom he discourses. His failure is due to a want of understanding rather than to defective knowledge. His theological bias is as great and of the same order, though differently developed, as the theological bias of any pastor of Little Bethel or high Anglican priest. Just as these would fail to appreciate rightly Carlyle, or Ruskin, or Arnold, or Spencer, so Mr. Robertson fails. He does not understand them all round, but only in relation to his dogma. In Carlyle, for instance, he discerns one who "blustered privately of an 'Exodus from Houndsditch,' but never spoke publicly a plain word to such effect." Nevertheless, the fact is that, somehow, Carlyle's attitude toward Christianity was never really misunderstood, although he was not accustomed to express himself on the subject in the terms which would have most delighted a Hall of Science audience. But this, to Mr. Robertson, is a fatal defect in character, and he finds in Carlyle's portrait "an innate oppugnancy, written also in the harsh and indelicate mouth, with its dyspeptic fold" (p. 9); and in Carlyle himself, "antagonism, oppugnancy, negation, clearness of conviction only that people are wrong" (p. 8). In the same way Emerson, who, Mr. Robertson admits, has merits, becomes "as conventional, as inanely clerical as Carlyle" when he says "unlovely, nay frightful, is the solitude of the soul which is without God in the world." And Mr. Matthew Arnold stands condemned for maintaining (as Mr. Robertson fancies) that "the legality of marriage with a deceased wife's sister is incompatible with a sound remnant and his dogma that nothing is righteousness but the method and secret of Jesus Christ." When we read comments like this we realise how needful is the sense of humour to critical sanity; and we wonder why a man of Mr. Robertson's temperament seems fated to choose humourists, of all others, as the subjects of his study. Mr. Robertson is painstaking and careful, and scattered through his book are thoughtful and suggestive passages.

Yet, taken as a whole, it must be admitted his confessed "sense of the inadequacy of the studies" is well grounded. He pleads "lack of due leisure," a poor excuse, for there is no obvious reason why the book should have been published at present. As it stands, it is not enlightening, and, if he had delayed, he might possibly have produced something better. The reading world would have found it quite convenient to wait.

*Outlooks from the New Standpoint.* By Ernest Belfort Bax. (Sonnenschein.) We cannot congratulate Mr. Bax on his latest book, or, to speak more accurately, his latest collection of miscellaneous papers. We opened it with high expectations, based on some excellent work already done by Mr. Bax with which we were acquainted. But the further we read the more were we convinced that the present volume is not worthy of its author. It is divided into three parts, the first containing two historical papers, very readable, and probably the best part of the book; the second containing six papers more or less socialistic, in all of which strong bias is more visible than critical insight; and the third containing three philosophical notes, none of them important, but reminding the reader of the time when Mr. Bax was an authority on such subjects. It is impossible to avoid the conviction that this work has been put forward, not because Mr. Bax had anything very particular to say to the world, but because his purpose was to make a book; and that, in the absence of such a purpose, few, if any, of these papers would have appeared or reappeared, as the case may be, in a volume. Nevertheless, while we feel bound to give emphatic expression to our opinion that the publication is a mistake, we would not have it supposed that the book, even as it stands, is without value. It may fall short of Mr. Bax's best, and yet be far from worthless. The paper called "The Curse of Law" would have been more effective if the subject had been treated critically and in its historical aspects—the causes of the existence of civil law being recognised, and its uses admitted, in place of a too sweeping denunciation on account of abuses—still, it is timely and, in its own way, useful. The present complications of civil law probably do more harm than good. Many actions covered by it might with advantage come within the scope of simpler criminal jurisdiction or be liberated from law altogether. The voluntarism which Mr. Auberon Herbert wants to introduce into taxation might well be encouraged in many dealings between man and man now regulated by law. As Mr. Bax says:

"It is no use saying that law exists only for the man who is insusceptible of honour. It creates the man insusceptible of honour. . . . If we are to be subject to coercive law, let us be subject to it; if to morality or honour, let it be so; but do not let us attempt to link in an unnatural wedlock the two principles, and appeal promiscuously first to one and then to the other" (p. 101).

The application of the term "debt of honour" to debts which cannot be recovered by process of law is really significant of the prevailing sentiment on the subject; and, with less of meddlesome law, it may be readily believed more debts would become debts of honour. How far Mr. Bax's argument helps forward the cause of Socialism, which he has so much at heart, is best known to himself. To us it, and much else in his book, seems like a plea on the other side. Socialism, as at present advocated, certainly does not tend to diminish the sphere of government. In discussing "Individual Rights under Socialism," Mr. Bax remarks that "the opinion is commonly held by those whose views of the things are determined by the sound of words," that the "chief aim" of Socialism "is the annihilation of the freedom of the individual." In saying Socialism

does not tend to diminish the sphere of government, and we might add does tend to diminish individual liberty, we by no means assert that this is its aim, and so far as we are aware no one has ever brought such a charge against it. All that is said by those who are opposed to its methods is that it *aims* at liberty, but its aim is so unskilful that it must inevitably miss its mark. Mr. Bax would be a more useful advocate if he understood the position of his opponents better; unless indeed—a not unlikely contingency—he then felt bound to go over to the other side. His tone and temper in the present work cannot be commended. Instead of trying to see all round a subject, as a philosopher should, and doing justice to every aspect, he shows impatience at opposition, uses epithets intended to be offensive far too freely, and is continually misunderstanding—not wilfully, perhaps, but at least with culpable carelessness—the position and meaning of his opponents. And he is too much inclined, as modern Socialistic agitators generally seem to be, to attribute existing customs and arrangements to base motives consciously acted upon—a view of social conditions far from scientific, and an attitude of mind not worthy of a wise man. When not under his socialistic bias, Mr. Bax's ethical standpoint is high. He is, or was, a disciple of Kant, with a clear understanding of the bearing of Kant's principles on duty and conduct generally. His essay in the present volume, which he entitles "A Socialist's Notes on Practical Ethics," contains many indications of the clearness of his moral insight. Indeed this essay, if only he could have kept his "King Charles's head" of Socialism out of it, would have been a piece of work well worthy of him. Looking at some of Mr. Bax's past work, and comparing it with that now before us, our conclusion is that his possibilities are still great, though his latest achievement is disappointing.

#### NOTES AND NEWS.

THE Clarendon Press will publish, early next month, an edition of the Tenth Book of Quintilian's *Institutio Oratoria*, by Dr. W. Peterson, Principal of University College, Dundee. Besides a revised text, based on an independent collation of several important codices, the volume will contain Introductory Essays on Quintilian's life and work, literary criticism, style and language, &c. It will be enriched, also, by a facsimile of the hitherto neglected Codex Harleianus—possibly the very manuscript which Poggio discovered at St. Gall, in 1416. Those who know what progress has been made in the criticism of Quintilian on the continent within recent years will look forward with interest to the volume, which is put forward at present as an instalment of a complete edition of Quintilian's great work.

WITH regard to the investigations contemplated by the India Office authorities among the archives at Lisbon for documents and records throwing light on the period of the Portuguese ascendancy in India, "A Portuguese" points out in a letter to *The Times* that a very complete and interesting collection of official documents has been published for some years at Lisbon, which embraces from the period of the conquest of India by the Portuguese in 1498 until the end of the eighteenth century, under the title "Collecção de Tratados e Concertos de pazes que o Estado da Índia Portuguesa fez com os Reis e Senhores com quem teve relações nas partes da Ásia e África Oriental," por J. F. Judice Biker, Lisbon.

MESSRS. HENRY & Co. have in preparation a new series, entitled "The Victoria Library for Gentlewomen," which will be written and illustrated exclusively by gentlewomen. The

Queen has ordered two copies of each volume for the royal library, and the Princess of Wales is also a subscriber. The first volume of the series, which will be ready in September, will be by Lady Violet Greville on *The Gentlewoman in Society*, and she will be followed by Dr. Kate Mitchell, who will write on *Hygiene for Gentlewomen*. The claims of fiction will not be disregarded, arrangements having been made for new novels by, amongst others, Mrs. E. Lynn-Linton, Mrs. Alexander, Miss M. Betham-Edwards, Miss Iza Duffus-Hardy, and the author of the *Anglo-Maniacs*. Besides writing the first volume, Lady Greville will also edit two volumes devoted to *Gentlewomen's Sports*, the contributors to which will comprise, amongst others, the Marchioness of Bredalbane, Lady Colin Campbell, and Miss Leale. Other volumes include *The Home*, by Mrs. Talbot Coke, *Culture for Gentlewomen*, by Miss Emily Faithfull, also works on painting, music, gardening, &c.

THE Executive Committee of the Marlowe Memorial announces that the monument, which has been executed by Mr. E. Onslow Ford, A.R.A., will be unveiled at Canterbury, on September 16, by Mr. Henry Irving.

A RICH legacy for all admirers of Dickens has just been brought to light. The familiar letters written by Dickens to Wilkie Collins during the years of their most intimate companionship and literary co-operation will be published for the first time in *Harper's Magazine*. These letters, edited by Georgina Hogarth, and further commented upon by Laurence Hutton, will be given in three instalments, the first of which will appear in the September number. They represent Dickens at his best, in the most active and successful period of his literary career (1851-1869), and they give us new and precious glimpses of the man as well as of the author. The same magazine will open its September number with Shakspeare's "Much Ado About Nothing," with Edwin A. Abbey's illustrations, and comments by Andrew Lang. There will also be an article on "Germany, France, and General European Politics, by Mr. de Blowitz; on "The Merchant Princes of London in the Plantagenet Period," by Mr. Walter Besant; a contribution entitled "Under the Minarets," by Mr. F. Hopkinson Smith, containing reproductions of paintings made by him in Constantinople, with descriptive letterpress and anecdotes; and a description of Chinese Secret Societies, by Mr. Frederick Boyle.

MR. THISELTON DYER has in the press his new work *Church Lore Gleanings*, upon which he has been engaged for some time. The book is to be published by Messrs. A. D. Innes & Co.

MESSRS. FREDERICK WARNE & Co. announce that they will shortly issue a new and popular edition of Mrs. F. H. Burnett's *Little Lord Fauntleroy*, the circulation of which has now reached its one hundredth thousand; and will shortly after publish reissues of *Sara Crewe*, and *Little Saint Elizabeth*, by the same author.

MESSRS. D. C. HEATH & Co., Boston, have just published a *Manual of Plane Geometry*, on the Heuristic plan, with numerous extra exercises, both theorems and problems, for advanced work, by G. Irving Hopkins, Instructor in Mathematics and Physics, Manchester High School, N. H., with an introduction by Prof. Safford, of Williams College. The book is designed primarily for the author's pupils, and secondarily for the constantly increasing number of teachers who are getting more and more dissatisfied with the old methods of teaching geometry.

AMONGST works recently issued by the Society for promoting Christian Knowledge are *The Ethics of Labour*, by the Rev. E. Fischer; *How*

*Three Halfpence built a Church*, by Louisa Thompson; *Strength made Perfect in Weakness*, edited by C. H. Cope; the quarterly paper of the Archbishop's *Mission to the Assyrian Christians*, printed for the Mission; and *The Unfinished Promise*, a hospital patient's story.

MR. W. DAVENPORT ADAMS is about to publish, through Mr. Elliot Stock, a volume of essays on literature and the drama, entitled *With Poet and Player*.

MESSRS. FREDERICK WARNE & Co. will shortly add *Shirley*, by Charlotte Brontë, to their Crown Library, by arrangement with Messrs. Smith, Elder & Co.

ONE of our contemporaries remarking upon the growing difficulty in finding new subjects of interest for the exhibitions that are becoming an annual institution among us—now that fishermen, inventors, health conservators and restorers, Colonials, Americans, Spaniards, French, Italians, Danes, and Germans, together with our own army and navy, have all had their innings—urges the claims of literature to have an exhibition in its turn. It is pointed out, no doubt with considerable truth, that the vast stores of the British Museum are practically closed to the casual sight-seer, "Nor," it is naively added, "would our national store-houses stand any chance of rivalry with a vastly inferior show that was accompanied by the more sensuous delights of the exhibition *à la mode*." Of course such a scheme would include graphic illustrations of the entire process of book and newspaper production, the details of typography, the entire processes of printing and binding, the manufacture of paper, with other kindred and subsidiary industries. The writer of the article will, no doubt, have the publisher and printer on his side; if he can show any benefit likely to result to the author, he may perhaps secure Mr. Walter Besant, and other literary champions, for his scheme.

#### UNIVERSITY JOTTINGS.

THE annual report for the year ending July 31, 1891, which has just been issued, shows that during the past twelve months the University Extension work under the supervision of the Oxford delegates, has made greater progress than in any previous year. Since June, 1890, 192 courses had been delivered in 146 centres by 33 lecturers. The courses were attended by 20,248 persons, and the average period of study covered by each course was 12½ weeks. Examinations were held at the end of 132 courses; 1370 candidates entered for the examinations, and 1165 candidates received certificates, of which 501 were certificates of distinction. The following figures show the growth of the work in the last six years:—Number of courses delivered—1885-86, 27; 1886-87, 67; 1887-88, 82; 1888-89, 109; 1889-90, 148; and 1890-1, 192. Number of lecture centres—1885-86, 22; 1886-87, 50; 1887-88, 52; 1888-89, 82; 1889-90, 109; and 1890-91, 146. Number of persons reported by the local committees as having been in average attendance at the courses—1885-86, not recorded; 1886-87, 9908; 1887-88, 13,036; 1888-89, 14,351; 1889-90, 17,904; and 1890-91, 20,248. Average duration of the period of study covered by each course, counting from the date of the first lecture of the course to the last lecture, or, when held, to the date of the final examination—1887-88, 8½ weeks; 1888-89, 9½ weeks; 1889-90, 10½ weeks; 1890-91, 12½ weeks. During the year 90 courses were delivered on historical subjects; 64 courses on natural science; 33 courses on literature and art; and five courses on political economy. The delegates note with pleasure that at several centres in the North of



England the courses of lectures are regularly attended by many hundreds of artisans. The Union of working men's co-operative societies has provided six small scholarships to enable the students who have been most successful in certain educational classes arranged by the union to attend the summer meeting of University Extension students in Oxford.

# ORIGINAL VERSE.

## NATURE'S SOLILOQUY.

How Nature's sunny musings feed our sense,  
Her voice into the heart of all things stealing;  
How dream-spelled ears divine her utterance,  
Each concord more than musically feeling!  
Glazed in a whirl of sunshine while it listens,  
The earth sees heaven its audience proclaim,  
And as the charm in more than language glistens,  
They seem to call each other by their name.  
Death, too, has musings where he lies in state,  
One thought upon his moveless lips reposing:  
It is of Peace, beyond the range of Fate,  
His pledge of Ever to his dead disclosing.  
Less than a breath there lingers yet to die,  
But, O how deathless his soliloquy!

THOS. GORDON HAKE.

# OBITUARY.

## JAMES RUSSELL LOWELL.

JAMES RUSSELL LOWELL was one of the young men who gave eager heed to those "voices in the air," to which Mr. Matthew Arnold, in one of the finest passages in his writings, has made reference. He was nineteen years of age, and a graduate of that year (1838), when Emerson delivered his famous address to the Divinity Class of Harvard. Emerson became his spiritual guide, as he became the spiritual guide of many other young men, then and afterwards. Thirty years later Mr. Lowell wrote of him, "there is no man living to whom, as a writer, so many of us feel and thankfully acknowledge so great an indebtedness for ennobling impulses." It was Emerson who set the "ferment of wholesome discontent at work," which determined the subsequent conduct of Mr. Lowell's life. The new doctrine, or rather the old doctrine newly stated, which in those days, in New England, was known as "transcendentalism," has left its impress on American life and letters ever since; and in Mr. Lowell we have a striking example of the manner of man it was destined to produce.

Mr. Lowell has been described variously as poet, humourist, critic, and man of affairs. In one degree or another he was all these. A few of his sonnets were printed in the *Dial* as early as 1841, and from time to time he continued his verse writing, all through his life. If he cannot be ranked as a great poet, yet his serious verse is always pleasing, while some of it is of a high order. He wrote verse when verse seemed the most appropriate way of expressing himself, and not otherwise. There was no falling off in power in this respect as he grew older; some of his best short pieces are to be found in *Heartsease and Rue*, his last collection. His skill in happy phrases often gave a worth to the setting when the thought enshrined was not important, so that productions of his, comparatively trivial, were never commonplace. Comparing for a moment his occasional pieces with those of the great master of occasional pieces, Dr. Oliver Wendell Holmes, we find somewhat more dignity if less of sunny amiability in them than in the work of his fellow-countryman and friend, whom he addressed as:

"Master alike in speech and song  
Of fame's great antiseptic—style."

A certain seriousness of feeling and purpose, not always to be found in the work of the ever-

genial autocrat, is, in truth, a characteristic of everything Mr. Lowell has done. He is usually classed amongst the humourists; it would perhaps be more accurate to describe him as a man of wit, for in such productions as *The Biglow Papers*, *A Fable for Critics*, and the fragment *Fitz-Adam's Story* (which awakens a regretful consciousness that a fine work has been lost because its author never gave it form), the wit is more visible than pure humour. In all these cases, however, the wit and the humour alike are those, not of one amused who wishes to amuse, but of a man who is in earnest to remove abuses and make things better than he found them, though he chooses the weapon of ridicule for his purpose. There was nothing easy-taking about Mr. Lowell; his very laughter was not frivolous; and though persons who met him in society describe him as a pleasant companion, genial in manner, well able to hold his own in small talk, they admit that only when some serious topic was introduced did the real man whom they knew in his books, become manifest in the person.

As a critic, Mr. Lowell takes a front rank among his countrymen; but it must be admitted that, as yet, the standard of American criticism is not very high. America is making a literature of its own at present; its era of criticism will follow at the proper time. Mr. Lowell had all the scholarship and the literary skill; but not quite the perfect judicial balance of mind for a critic of the first order. His ardour for what he considered to be good causes was so great that it made him too much an advocate to be a perfect critic. On Mr. Matthew Arnold's showing, the critic can maintain his integrity only by keeping aloof from "the rush and roar of practical life." Mr. Lowell did not keep aloof, and did not try or wish to keep aloof. His point of view was, to a great extent, if not mainly, that of "the practical man," and whenever public or private wrong offended him he was incapable of taking a complete or all-round view. Contrast, by way of example, his manner of treating the Mason and Slidell affair in the later series of *Biglow Papers* with Thackeray's "Roundabout" paper on the same topic; or consider that distressingly inadequate estimate of Coleridge contained in his address on the unveiling of the bust of the poet in Westminster Abbey. Coleridge's especial weakness was one which a man of Mr. Lowell's steadfast and dogmatic and somewhat opinionated character, could neither understand nor tolerate. Accordingly, he saw in him one whose feebleness of will had frittered away the possibilities of a transcendent genius, instead of what he really was, a man who, with all his infirmities, still stands head and shoulders higher than nearly all his contemporaries and successors.

Moreover, there was in Mr. Lowell, as Emerson perceived, an excess of "self-consciousness," and this sometimes barred him from forming an impersonal and impartial estimate. Margaret Fuller said harsh things about him—unjust things, and, read in the light of his whole career, now obviously false and foolish things. She said what she really thought, but her judgment was at fault. She does not seem to have been actuated by any animosity. But Mr. Lowell was wounded too deeply ever to forgive her, and in his *Fable for Critics* he presented her in mere offensive caricature. Another person who wounded his self-esteem was Thoreau, and his estimate of Thoreau is as perverse as Margaret Fuller's estimate of himself. When his self-consciousness was excited, his criticism was hopeless.

As regards literature, Mr. Lowell's temperament made him more of a scholarly lover and student of books than an accomplished and trustworthy critic. His best criticism is of the appreciative kind, applied to subjects which lie wholly beyond the range of modern public

affairs. His article on the "Library of Old Authors" is a good example of this, although it is not one of his most interesting essays. Better still are "A Good Word for Winter," and the study of "Chaucer." In these cases he had the requisite knowledge for an efficient treatment of his subject, while there was nothing in the occasion to arouse his pugnacity.

If, however, we wish to see Mr. Lowell at his best, and to understand what his truest service to the world has been, we must consider him, not as a critic nor as a man of wit, not even as a poet, but as a man of affairs. When thinking of his relation to the politics of his own country, I am always reminded of Emerson's saying that "Men of character are the conscience of the society to which they belong." Mr. Lowell was a man of the world, strongly tinctured with transcendentalism. He was a fine type of the Transcendentalist as citizen, and as such exercised a wide influence for good. Mr. George William Curtis, still, happily, with us, must be named in the same connexion. These two men, with a few others, have, for a number of years past, been the conscience of the political life of the United States. Mr. Curtis, besides being an eminent writer, is a public man of sterling merit and long-proved usefulness. In more than one revolt against corrupt government he has been a leader. It was Mr. Curtis of whom Mr. Lowell said that he ought to have been sent Minister to London instead of himself. At one time he had been offered this as well as other high official positions, but he refused them all: thus and in every other way jealously guarding his independence. That Mr. Lowell, in respect to office, adopted a different course is no demerit. He yielded none of his integrity, and was able to increase his usefulness. As a diplomatist he proved his greatness by taking a large view of his duties. He came among us in no carping and suspicious spirit, to spy out grievances and imagine wrongs, but bent on increasing brotherly goodwill between his country and ours, to the advantage of both. At home he has always risen above party interests for the sake of principles. His admirable address on "The Place of the Independent in Politics" states his own position as a public man.

Of Mr. Lowell's writing, the best available and the only complete edition is the *Riverside*, in ten volumes, published in this country by Macmillan, but of some of his prose and his verse other cheap and satisfactory editions exist. Herein the author is visible to us in his various aspects. For, although Mr. Lowell was an excellent talker and an attractive public speaker, he was pre-eminently, in all he attempted, a man of letters. That is to say, literature was the true channel for his expression of himself. His lectures are the compositions of a writer rather than a speaker. "I am a book man," he said; and so he was. He was a book-man who loved to read, whose great gift it was to write, and who, whatever his hand found to do, did it in a spirit of unflinching integrity with the enthusiasm of humanity in his heart.

WALTER LEWIN.

## MAGAZINES AND REVIEWS.

THE stories in the September *Scribner* are by Thomas Nelson Page, who tells pathetically, in "Run to Seed," of a Southern family of high degree, impoverished by the war: "Captain Joe and Jamie," a sketch of a great flood-tide on the Tantramar Marshes; and the continuation of "The Wrecker," the new story by Robert Louis Stevenson and Lloyd Osbourne, which grows in interest and fun with each instalment. Mr. Felix Moscheles, the painter, and friend of the late Robert Browning, has an

article on "Browning's Asolo." He tells of a visit made, since the poet's death, to the little house in the sleepy old Italian village where he wrote his last poems, and lived during the last months of his life. It is of unusual interest on account of the details it gives of Browning's life and surroundings. The illustrations by the author include views of the room in which "Asolando" was written, and of picturesque Asolo sheets.

THE *Century* for September will contain the last of Mr. Kennan's articles, which will describe "A Winter Journey through Siberia." An article on play in Provence, entitled "A Painter's Paradise," written and illustrated by the Pennells, and a paper on "The Possibility of Mechanical Flight," will also appear, the frontispiece being a portrait of Thomas Bailey Aldrich, the editor of the *Atlantic Monthly*.

THE August *Livre Moderne* opens with certain "Notes sur la Crise de Librairie Contemporaine," which with a few touches of probably intended exaggeration, seem to reveal something really rotten in the Paris book trade. If Mouzanne is right in anticipating as the result of the book *Krach* which he foresees, the cleansing as well as the restricting of the output, it will in future be "no 'sae illa hearin'." And we do not know but that some of his remarks about the multiplication of new and speculative publishing firms may not have a bearing a little nearer home than Paris. Anybody who takes an interest in *La Terre* may find abundant autograph *inedita* by the creator of that earth; and M. Gausseron continues his ingenious reviews in masquerade. There is no single illustration of mark in the number, but M. Mass's little figurine vignettes in the text of the opening jeremiad are ingenious and cleverly executed.

#### HONORARY DEGREES AT CAMBRIDGE.

THE following are the speeches delivered by the Public Orator, Dr. Sandys, on the occasion of the visit of the members of the International Congress of Hygiene and Demography on August 15, when the honorary degree of LL.D. was conferred on (1) Dr. Paul Brouardel, President of the Permanent International Committee of Hygiene, and Dean of the Faculty of Medicine in Paris; (2) Dr. Alfonso Corradi, Professor in the Royal University of Pavia; and (3) Dr. Josef von Fodor, Professor in the University of Buda-Pesth:

"Dignissime domine, domine Procancellarie, et tota Academia:

"Nescio quo potissimum exordio hospites nostros, qui de salute publica nuper deliberaverunt, senatus nomine salutare debeam. Ad ipsos conversus, illud unum dixerim:—qui aliorum salutem tam praeclare consuluerunt, vosmetipsos omnes iubemus salvere. Ea vero studia, quae vobis cordi sunt, gloriamur in Britannia certe Academiam nostram primam omnium adinvisse. In salutis publicae ministris nominandis valent plurimum diplomata nostra, valent etiam aliarum Academicarum, quae, exemplo nostro incitatae, laudis cursum eundem sunt ingressae. Hodie vero collegarum vestrorum nonnullos, qui gentium exterarum inter lumina numerantur, diplomate nostro honorifico decorare volumus. Nemini autem mirum sit, quod viros medicinae in scientia illustres iuris potissimum doctores hodie nominamus. Etenim Tullium ipsum in libris quos de Legibus composuit, scripsisse recordamini populi salutem supremam esse legem.

"(1) Primum omnium vobis praesento gentis vicinae, gentis nobiscum libertatis bene temperatae amore coniunctae civem egregium, Parisiorum in Academia medicinae forensis professorem praeclarum, facultatis medicae decanum dignissimum, salutis denique publicae annuum editorem indefessum. Olim Caesar omnes medicinas Romae professos civitate donavit; nos non omnes certe, sed, habito delectu aliquo, unum e reipublicae Gallicae medicis illustrissimis, qui admirabilem in modum medicinae et iuris studia consociavit, corona

nostra ob cives etiam in pace servatos libenter coronamus. Duco ad vos Paulum Camillum Hippolytum Brouardel.

"(2) Quo maiore dolore Austriae et Germaniae legatos illustres absentes desideramus, eo maiore gaudio Italiae legatum insignem praesentem salutamus. Salutamus Academiam Bononiensem, nobiscum veteri hospitii iure coniunctae, alumnorum, tribus deinceps in Academiis, primum Mutinae, deinde Panormi, denique Ticini in ripa professorem, qui medicinae scientiam cum rerum antiquitus gestarum studiis feliciter consociavit, quique in Italiae scriptoribus eximiis, non modo in Boccaccio sed etiam in Torquato Tasso, artis suae argumenta non indigna invenit. Quondam imperator quidam Romanus Roma in ipsa augurium salutis per annos complures omissum repeti ac deinde continuari iussit. Quod autem salutis publicae consilio Londinensi etiam Italia interfuit, velut augurii felicitas omen accipiamus. Recordamur denique poetam antiquum urbis aeternae de nomine his fere verbis non inepte esse gloriatum:

Roma ante Romulum fuit;  
non ille nomen indidit,  
'sed diva flava et candida,  
Roma, Aesculapi filia.'\*

Duco ad vos Aesculapii ministrum fidelissimum, Alphonsum Corradi.

"(3) Quis nescit urbem florentissimam quod Hungariae caput est, nomine bilingui nuncupatam, fluminis Danubii in utraque ripa esse positam. Quis non inde nobis feliciter advectionem esse gaudet salutis publicae professorem insignem, virum titulis plurimis cumulatum, qui etiam de Angliae salubritate opus egregium conscripsit. Idem, velut alter Hippocrates, de aëre, aquis et locis praeclare disseruit. Olim Hippocrates ipse corona aurea Atheniensium in theatro donatus est: nos Hippocratis aemulum illustrem laurea nostra qualicunque in hoc templo honoris libenter ornamus. Duco ad vos bacteriologiae cultorem acerrimum, Iosephum de Fodor."

#### THE NEW ENGLISH DICTIONARY.

##### SPECIAL QUOTATIONS WANTED.

##### II.

WILL any one kindly send quotations for some of the desiderata in the following list, and so help us to complete the literary history of some of the words of the next Part? As in previous lists, when the date stands before a word, an earlier quotation is wanted; where the date follows, a later instance is wanted; if a century is mentioned, a quotation is wanted within the limits of that century; for words without a date all quotations will be welcome. The list contains many modern words and senses for which earlier quotations than those of the dates here given ought to be, and no doubt will be, found. Besides these, good quotations for words noted in ordinary reading are still welcome; and we often want instances of very common idiomatic phrases, verbal constructions, colloquial uses, and the like. Every quotation should be furnished with as full a reference as possible to date, author, work, edition, volume, chapter, page, &c., and sent to me addressed, "Dr. Murray, Oxford."

J. A. H. MURRAY.

##### fagging-hook

- 1794 fag, *sb.* (hard work)
- 1785 fag (at school)
- 1586 fag (knot in wool) 1659
- 1580 fag (fringe or loose end, remnant)
- 1620 fag-end
- fage (flatter) 1570
- 1810 fagged, *a.*
- 1853 faggery 1853
- 1810 fagging
- 1540 faggot (iron) 18th c.
- 1699 faggot (dummy) 1755
- 1598 faggot, *v.*
- 1783 fahrenheit (thermometer)

\* Mariani *Lupercalia*, p. 384, Baehrens, *Frag. poet. Rom.*

- 1713 faience
- fail, *without* 17th and 18th c.
- 1612 failance 1696
- 1622 failure (act of failing)
- 1659 failure (shortcoming)
- 1702 failure (bankruptcy)
- 1654 failure (decay) 1700
- 1609 faineant
- faint-heart 17th and 18th c.
- faint-hearted 18th c.
- faint, *v.* (to swoon) 16th and 17th c.
- 1526 faint, *v.* (grow feeble)
- 1667 faintish
- 1710 faintishness
- 1600 fair, *a.* (wind)
- fair (speech) 1670
- fair (unobstructed) 1600-1800
- fair (to speak) 18th c.
- 1684 fairway (channel)
- 1748 fairweather, *a.*
- fair (a day after the) 18th c.
- fairhead (beauty) 1560
- 1577 fairing (gift)
- 1847 fairish
- 1590 fairly (honestly)
- 1590 fairly (clearly)
- 1590 fairly (completely)
- fairness (impartiality) 15th and 16th c.
- fairy (magic) 1532
- 1667 fairyland
- 1698 fairy-ring (on grass)
- 1782 faith (to pin one's) 1782
- faithful (full of truth) 1610
- 1834 fake, *v.* (steal)
- 1812 fake, *v.* (get up as a sham)
- 1860 fake, *v.* (to coil)
- fake, *sb.* (sham, swindler)
- 1812 fakement
- faker
- 1613 fakir
- fa-la (*Music*) 1674
- 1714 falcated
- 1646 falcation
- 1787 falciform, *a.*
- 1548 falcon (cannon)
- 1559 falcond (cannon)
- 1575 falconry
- 1603 faldstool
- fall *v.* (of rain, &c.) 18th c.
- fall *v.* (subside)
- 1860 fall *v.* (of mercury in barometer, temperature, &c.)
- 1875 fall *v.* (of night)
- fall *v.* (to sin) 18th c.
- fall *v.* (price) 18th c.
- fall *v.* (lame, sick, &c.) 18th c.
- 1590 fall *v.* (in battle) 18th c.
- fall *v.* (happen) 1764
- fall *v.* (result) 1700
- fall *v.* trans. (drop) 1700
- 1867 fall (be captured)
- 1611 fall (of the countenance)
- 1859 fall (of a wicket)
- fall (be born) 1750
- fall astern
- fall away (in flesh) 1709
- fall away (revolt) 17th and 18th c.
- fall away (in religion) 1750
- fall away (decline) 1750
- 1709 fall back
- 1841 fall back on
- fall in (ground, a wall)
- 1800 fall in (soldiers)
- fall off (receipts, revenue)
- 1832 fall out (leave the ranks)
- 1850 fall through (come to nought)
- 1682 fall due 18th c.
- 1800 fall *sb.* (of snow, &c.)
- fall (of mercury) 1860
- 1850 fall (of a city)
- 1690 fall (in price or value)
- fall (moral) 1826
- fall (*Astrol.*)
- fall (*Bot.*) 1800
- 1712 fall (*Adam's*)
- 1801 fall (of woodcocks)
- 1647 fallacious
- 1664 fallacy 1773
- 1532 fallacy (*Logic*)
- 1775 fal-lal, *sb.*
- 1748 fal-lal, *a.* 1807
- fal-lallish
- 1556 fallax, *sb.* 1612



1621 faller 1725  
 1592 faller off 1621  
 1638 fallibility  
 1411 fallible  
 1638 fallibly 1638  
 1598 falling-band 1637  
 falling-sickness 1750  
 1734 falling-star  
 1754 Fallopiian  
 fallow (yellow) 1727  
 1516 fallow-deer  
 1534 fallow, v.  
 1583 false (incorrect)  
 false (*Music*) 18th c.  
 false witness 1380  
 1709 falset (*Singing*)  
 1826 falsetto  
 1607 falsification  
 1646 falsify (speak falsely) 1748  
 falsify (*Law*) 1660  
 1889 falutin  
 fame, v. 1700  
 fameful  
 1598 fameless 18th c.  
 1611 familiar (spirit) 18th c.  
 1541 familiar, sb. (one of the same family)  
 1672  
 1536 familiar, sb. (a servant) 18th c.  
 1576 familiar, sb. (of the Inquisition)  
 1787 familiarism  
 1726 familiarist 1726  
 1646 familiarize  
 1643 familiarly 1678  
 1643 familiarism  
 1605 familist (name of sect)  
 1658 familist (head of a family) 1658  
 1638 familist (one of a family) 1638  
 famine, v. 1637  
 1535 famish, intr. 18th c.  
 1535 famosity 1535  
 1590 famous (slandorous) 1590  
 1577 famous, v. 18th c.  
 1678 famulative 1678  
 1612 famuli-t 1612  
 1590 fan (lady's)  
 fan, v. (winnow) 18th c.  
 1540 fanatic, a.  
 1660 fanatic, sb.  
 1589 fanatical  
 1652 fanaticism  
 1812 fanaticize  
 1791 fancier  
 1642 fanciful  
 1789 fanciless  
 1845 fancy, a.  
 1768 fandango  
 1555 fang (tooth)  
 1583 fangle, sb.  
 1549 fangle, a.  
 fangless 18th c.  
 fanion  
 1510 fanner (winnow) 1657  
 1530 farce, sb.  
 farce, v. (*cooking*) 1736  
 farce, fig. 18th c.  
 1744 farcical  
 farcing, sb. 1631  
 fard (paint) 18th c.  
 fard, v. 18th c.  
 fardage (baggage) 1648  
 1590 farded, v.  
 fare (passage) 1557  
 1562 fare (person)  
 fare (behaviour) 1634  
 fare (condition) 1530  
 1583 farewell, sb.  
 1742 farina (*Bot.*)  
 1646 farinaceous  
 1593 farm, v. (let on lease)  
 1806 farm (cultivate)  
 1719 farm, intr. 1719  
 farm (to cleanse) 1608  
 farmery 17th c.  
 1623 farmhouse  
 1807 farmstead  
 1791 farmyard  
 1739 farno, Pharaoh (gaming)  
 1601 farrow (litter of pigs)  
 fart, v. 1710  
 1627 farthel (to furl) 1692  
 1648 farther, v.  
 farthermore 1721  
 1701 farthestmost

farthing (of land) 1630  
 farthingsworth 1719  
 1603 fasses (rods)  
 fascia (*Architecture*) 1827  
 1788 fascia (*Anatomy*)  
 1708 fascicle  
 1794 fasciculate  
 1777 fasciculated  
 1610 fascinate  
 1605 fascination  
 1677 fascination (binding together) 1677  
 1692 fascine  
 fasel (kidney-bean) 1713  
 1750 fash, sb.

# SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

DIDE, Aug. Jules Bani: sa vie et ses œuvres. Paris: Alcan. 2 fr. 50 c.  
 GLOCK, J. Ph. Die Symbolik der Bienen u. ihrer Produkte in Sage, Dichtung, Kultus, Kunst u. Bräuchen der Völker. Heidelberg: Weiss. 5 M.  
 HAUSOULLIER, Grèce. 2e partie. Grèce continentale et lies. Paris: Hachette. 20 fr.  
 HURET, Jules. Enquête sur l'évolution littéraire. Paris: Charpentier. 3 fr. 50 c.  
 MERKEL, P. Jacob Henle. Ein deutsches Gelehrtenleben. Braunschweig: Vieweg. 10 M.  
 POTICHE, le Vicomte de. La Baie du Mont Saint-Michel et ses approches. Paris: Baudouin. 15 fr.  
 RAVASSON-MOLLIER, Ch. Les manuscrits de Léonard de Vinci, publiés en fac-similés photographiques. 6e et dernier volume. Paris: May et Motteroz. 150 fr.

## THEOLOGY.

PFLIEDERER, O. Die Ritschl'sche Theologie, kritisch beleuchtet. Braunschweig: Schwetackhe. 4 M.

## HISTORY, ETC.

ADAMEK, O. Beiträge zur Geschichte d. byzantinischen Kaisers Mauricius (582–602). II. Graz: Leuschner. 1 M. 30 Pf.  
 LEHMANN, K. Die Entstehung der Libri feudorum. Rostock: Stiller. 2 M.  
 MATTHIAS, B. Zur Geschichte u. Organisation der römischen Zwangsverbände. Rostock: Stiller. 1 M. 50 Pf.  
 RITTERRO, Karl Graf v. Beitrag zu 1813. Die Belagerung der Festung Spandau. Graudenz: Gabel. 9 M. 50 Pf.  
 URKUNDENBUCH, westfälisches. 4. Bd. 3. Abth. Die Urkunden d. Bisch. Paderborn vom J. 1251–1300. 5. Hft., bearb. v. H. Finke. Münster: Regensburg. 7 M. 50 Pf.  
 VITA S. Hieronimi primigenia authentica. Ed. B. Sepp. Regensburg: Cöpppenrath. 1 M. 60 Pf.

## PHYSICAL SCIENCE AND PHILOSOPHY.

BAILLON, H. Dictionnaire de botanique. T. III. (Haagdorn — Ryzic). Paris: Hachette. 45 fr.  
 POEHM, J. Die Kreidebildungen d. Fürbergs u. Sulzbergs bei Siegsdorf in Oberbayern. Stuttgart: Schweizerbart. 20 M.  
 FRIVALDSZKY, J. Aves Hungariae. Berlin: Friedländer. 6 M.  
 GRASSMANN, R. Die Ausdehnungslehre od. die Wissenschaft v. den extensiven Grössen in strenger Formel-Entwicklung. Stettin: Grassmann. 2 M. 25 Pf.  
 HERMAN, O. J. S. v. Tekónyi, der Begründer der wissenschaftlichen Ornithologie in Ungarn. 1799–1853. Berlin: Friedländer. 15 M.  
 ISKELIN, J. J. Die Grundlagen der Geometrie ohne spezielle Grundbegriffe u. Grundsätze. Bern: Wyss. 6 M.

## PHILOLOGY.

ARISTOTELIS ΠΟΛΙΤΕΙΑ 'Αθηναίων. Ed. G. Kaibel et U. de Wilamowitz-Moellendorf. Berlin: Wiedmann. 1 M. 80 Pf.  
 CULEX, carmen Vergilio ascriptum, recensuit et enarravit F. Leo. Berlin: Weidmann. 3 M.  
 EURIPIDIS Hippolytos. Griechisch u. deutsch von U. v. Wilamowitz-Moellendorf. Berlin: Weidmann. 8 M.  
 LUTZ, L. Die Casus-Adverbien bei den attischen Rednern. Leipzig: Fock. 1 M. 20 Pf.  
 WILKENS, F. Zum hochalemannischen Konsonantismus der althochdeutschen Zeit. Leipzig: Fock. 3 M.

# CORRESPONDENCE.

## OLD FRENCH "FEL, FELON."

Abersoch, Pwllheli: August 17, 1891.

In some notes on the "Faery Queen," printed in last week's ACADEMY, Mr. H. M. Percival attempts to establish a distinction of meaning between *fel* and *felon* in Old French. That no such distinction is possible is perhaps sufficiently obvious from the fact that *fel* and *felon* are merely different forms of the same word (sing. nom. *fel*, obl. *felon*; plur. nom. *felom*, obl. *felons*), just as are *ber* and *baron*, *tere* and *larron*, &c.

Of course, distinctions of meaning between the oblique and subject forms of the same word may and do exist now, as for instance in the case of *seigneur* (Lat. *seniorem*), and *sire* (Lat. *senior*), and of *homme* (Lat. *hominem*), and *on* (Lat. *homo*); but this is possible simply because the origin of the different forms has been lost sight of, owing to the decay of the old declension. How far *fel* and *felon* in English are distinct words is another question.

PAGET TOYNBEE.

## THE NUPTIAL NUMBER.

Emmanuel College, Cambridge: Aug. 11, 1891.

The solution of Plato's Nuptial Number (Rep. viii. 546 B–C) is as follows:

1.  $xy + x^2 + y^2 = z^2$  may be expressed by the equation  $w^2 + x^2 + y^2 = z^2$ .  
 2.  $xy + x^2 + y^2 = z^2$  may be expressed by the equations  $[(x + y) \times 5]^2 = 360^2 \times 100 = 4800 \times 2700 = 12,960,000$ .

$w$ ,  $x$ , and  $y$  are respectively 3, 4, and 5, the sides and hypotenuse of the Pythagorean triangle;  $z$  is accordingly 216.

The proof, part of which I have already sent to the printer, will shortly be published in full, along with the explanation of the significance of these numbers.

J. ADAM.

## KYD'S SPANISH TRAGEDY.

Göttingen: Aug. 3, 1891.

I wish to draw attention to a hitherto unknown copy of the supposed edition of 1594, which is preserved among the treasures of the University Library at Göttingen (cf. Dodsley-Hazlitt, vol. v., p. 2). Its title runs: "The Spanish Tragedie, containing the lamentable End of Don Horatio, and Bel-imperia: with the pittifull death of old Hieronimo. Newly corrected and amended of such grosse faults as passed in the first impression. London, Printed by Abell Tefes, and are to be sold by Edward White, 1594." It is closely related to the undated edition, "printed by Edward Alde, amended of such gross blunders as passed in the first," reprinted by Thomas Hawkins, "Origin of the English Drama," vol. ii., p. 3. The Tefes copy and the Alde copy have common mistakes, e.g.,

*Hieronimo*. But here, take this, and this—what, my purse?

Ay, this, and that, and all of them are thine. (cf. Dodsley-Hazlitt, p. 128.)

*Hieronimo*. But here, take this and this—

*Senex*. What, thy purse?

*Hieronimo*. Ay, this and that, and all of them are thine.

But there are mistakes in the Tefes copy which do not occur in the Alde copy, e.g., the letter of Bell-Imperia, Dodsley-Hazlitt, p. 68, is given as if it were a speech of Bell-Imperia; "Mors," p. 124, is corrupted to "iners," &c. The Tefes copy seems therefore to have been pirated by Alde, whose impression is valuable, not for the reconstruction of the words, but as a help in fixing the date of the original.

Doubts having lately arisen whether the drama might not have been written much later than hitherto supposed (Schröder, "Über Titus Andronicus," p. 91), I venture to point out that the dumb-show of the three valiant Englishmen who had already interfered in Spanish-Portuguese affairs (Dodsley-Hazlitt, vol. v., pp. 33–35) could hardly be of much interest to an audience unless the play was brought out during the time of some new interference, such as was undertaken bravely, though not successfully, by Drake and Essex in 1589. This date would, both on external and internal grounds, perfectly suit the play.

A. BRANDL.

## SCIENCE.

## SOME BOOKS ON CHEMISTRY.

*A Text-Book of Chemical Physiology and Pathology.* By W. D. Halliburton, Professor of Physiology at King's College, London. (Longmans.) In forty-eight chapters, occupying 852 pages, Dr. Halliburton discusses, with a considerable measure of completeness, the chemical constitution of the human body and the chemical changes which take place within it. There are in the volume many references to phyto-chemistry, but the subject-matter of the book is less general than its title implies. The first Part of this text-book is occupied with the chief methods of research and analysis; in reality these demand a volume of no small dimensions for adequate treatment. For example, how could any one of the three processes for the determination of nitrogen be carried out from the instructions given on pages 22 and 23? There are no illustrative figures, while many minute details and precautions are necessarily omitted. However, although special manuals and practical instruction are needed by the analyst, as Dr. Halliburton himself allows, the student of physiological chemistry may derive some useful information and some indirect benefit from the perusal of these highly-condensed descriptive accounts of methods and apparatus; and he will find out whether he must turn for further aid, especially in the domain of quantitative analysis. Part ii. contains eight chapters, and includes a description of the chemical constituents of the organism. The account of that most important and most perplexing group, the proteids, is particularly worthy of commendation. In the chapter devoted to the carbohydrates we find a too brief and not wholly exact account of dextrin, the results of Mr. C. O'Sullivan's researches on this compound not being noticed. Lactulose ought no longer to be spoken of as "uncrystallizable" (p. 99); nor can the different compounds comprised under the term "cellulose" be regarded as mere "varieties" of a fundamental substance (p. 107). But in noting these and other like defects we have no wish to exaggerate their importance, or to convey the impression that the author has not attained a generally high standard of accuracy and completeness when treating of the carbon compounds which constitute so large a part of the human organism and of the nutritive materials which support it. The tissues and organs of the body are discussed in Part. iii. To the blood in health and in disease and to the blood of invertebrates Dr. Halliburton devotes over one hundred pages. His treatment of this subject, as might have been expected from the special line of his original researches, is characterised by thoroughness. The history and present position of the theory of the coagulation of the blood are carefully given; haemoglobin and allied bodies also receive ample attention. The sixth chapter of this Part is occupied with the subject of respiration; afterwards, muscle, epithelium, connective tissues, the nervous system, and the organs of the body are described from the chemico-physiological standpoint.

Under the general heading "Alimentation" Dr. Halliburton includes the consideration of food, diet, digestion and the digestive juices, and absorption. The chapters on food and diet are less satisfactory than those which deal with digestion and assimilation, not merely because they are more condensed, but because some inaccuracies have crept into the text and the most recent memoirs have not been, in all cases, consulted. For instance, the total percentage of solid matter in average cows' milk is certainly not 15.72 (p. 578), but rather something like 13; it cannot be said that eggs resemble milk in containing carbohydrate (p. 604), for the

trace of sugar present in them is a quite negligible quantity; it requires 10,000 not 6000 grams of potatoes (p. 605) to furnish 120 grams of proteid; it is scarcely correct to describe milk (p. 599) as a "concentrated form of proteid"; the early and instructive determinations made by Frankland of the heat evolved by burning certain nutrients and food stuffs (p. 607) have been shown by more recent experiments to be below the truth; and, in like manner, Playfair's analysed dietaries quoted on page 608 should have been corrected by the results of more recent work. In fact, the researches of Payen, Frankland, and Playfair, which were made more than a quarter of a century ago, have been too largely relied on by Dr. Halliburton. Excretion, mainly in regard to the urine in health and disease, is quite adequately discussed in Part v. of this text-book, the subject being treated with clearness, fulness, and accuracy. Under "General Metabolism," the heading of the sixth and last Part, the exchange of material and the source of animal heat are considered. An excellent index of twenty pages concludes the volume, which, as a whole, must be regarded as constituting a valuable addition to the literature of the subject. It abounds in references to original memoirs, and is illustrated by over one hundred figures. The physician as well as the medical student will derive much advantage from the systematic study of its pages.

*A History of Chemistry.* By E. v. Meyer. Translated by G. McGowan. (Macmillans.) To a work so comprehensive as that before us, justice cannot be done in a brief notice. There are, however, a few general remarks which may, perhaps, be usefully made as to the character and contents of this most interesting and important treatise. First of all, it covers the whole time during which anything that can fairly be called chemistry was in existence; the first beginnings of knowledge being lightly sketched, while the latest developments of the pure science are treated with a fulness proportional to their importance. Biographical particulars concerning the great chemists of recent times and the present day are introduced; the titles and dates of the most important papers and books are given in their proper places. Impartial estimates of the labours of various discoverers are offered, due credit being assigned to chemists who did not happen to be Germans. The work is divided into six chapters of very unequal bulk. The first chapter, of thirteen pages, deals with the "period of crude empiricism with regard to chemical facts." This brief chapter is not altogether satisfactory in regard to its statements and its omissions. We demur, for instance, to the statement (page 15) that "it is doubtful whether tin was ever prepared pure before our era," for examples of this metal in a state of absolute purity have been discovered within the wrappings of Egyptian mummies at least 3000 years old. Then, again, some more definite information might have been furnished concerning ancient varieties of bronze and the metals employed in coinage. It must, however, be owned that matters such as these are of little moment in the estimation of the modern chemist. The second chapter, devoted to the age of alchemy, occupies seventy-five pages; while in the third the period of the phlogiston theory, from Boyle to Lavoisier, is treated. The next chapter, the fifth, forms by far the most important section of the volume, whether its contents or the space it occupies (203 pages) be taken into consideration. The sixth and last chapter is devoted to a brief summary of the history of the various branches of chemistry, from the time of Lavoisier to the present day. The development of analytical chemistry, of inorganic chemistry, of organic chemistry, of

physical chemistry are adequately discussed; but the few pages given to the chemistry of agriculture, of plants, of animals, of fermentation, of medicine, and of manufactures are insufficient for the proper treatment of these important branches of the science. An index of authors' names and an index of subjects conclude the volume.

*A Dictionary of Applied Chemistry.* By T. E. Thorpe. Vol. II. (Longmans.) Besides the editor, no less than thirty-three chemists contribute important articles to this volume, which attains a very high level of general excellence. Specially noteworthy among the longer articles on distinctively technical subjects, we may name the following: Explosives, by Mr. W. H. Deering, of the Royal Arsenal, Woolwich; Extraction Apparatus, by Mr. H. H. Robinson; Fermentation, by Dr. P. F. Frankland; Coal-Gas, by Mr. L. T. Wright; Glass, by Dr. W. Ramsay; India-rubber, by Mr. C. A. Burghardt; Iodine, by Mr. E. C. C. Stanford; Iron, by Mr. T. Turner; Lead, by Dr. Bedson; Matches, by Mr. E. G. Clayton; Mercury, by the editor; and Naphthalene, by Mr. W. P. Wynne. The majority of the shorter articles are also very good; one can only regret that the exigencies of space did not permit, in several cases, of a fuller treatment of the subjects discussed. For this Dictionary is to be completed in three volumes, each containing about 700 pages; and anyone who has followed in some measure the recent developments of applied chemistry will be able to realise the enormous difficulty of compressing their adequate treatment into two thousand pages or thereabouts. To Dr. Thorpe and his coadjutors great credit is due for having done so much towards the solution of a by no means easy problem.

*Chemistry in Space.* By J. H. van 't Hoff. Translated and Edited by J. E. Marsh. (Oxford: Clarendon Press.) This little volume gives in an English dress a clear and full account of one of the latest developments of theoretical organic chemistry. The hypothesis of Le Bel and van 't Hoff as to the tetrahedral or a symmetric carbon-atom affords a tangible expression and explanation of an immense number of physico-chemical facts, especially those relating to the optical activity of isomers, and is gradually overcoming the hostility which it at first encountered. The editor and translator of *Dix Années dans l'Histoire d'une Théorie* has augmented and improved the original treatise, with the assistance and advice of the author.

*Handwörterbuch der Chemie.* A. Ladenburg. Lief. 42, 43, und 44. (Breslau: Trewendt.) The three new parts of this Dictionary now before us carry down the work to page 464 of the ninth volume. The article on phosphorus is completed; fifteen pages are given to a rather inadequate account of photography; under the heading "Phtaleine" a large number of derivatives of phtalic anhydride are described, some of these compounds being colouring matters of importance. The Phtalic acids are next discussed, and then the Pinacone series. In the article on Platinum references are given to no less than 320 papers on the subject of this metal and its compounds. Other articles are on Polyacetylen-compounds, Polymethylen-compounds, the Propiolic, and Propylic series, Protoplasm, Pyren, and Pyridine.

## THE ORIENTAL CONGRESS OF 1891.

HIS HIGHNESS THE KHEWIVE OF EGYPT is taking a great interest in the International Congress of Orientalists which will meet at the Inner Temple Hall and rooms from the 1st to the 10th proximo. He has deputed three renowned Arabic scholars to it, of whom



Sheikh Hamza Fath-ullah is one. A number of important communications regarding Muhammadan literature are expected from these scholars and from others of the Azhar University of Cairo.

The Summary of Research in Sanskrit studies compiled for the Congress by the Portuguese scholar, Prof. G. de Vasconcellos-Abreu, will consist of ten sections, embracing bibliography, Vedic literature, philosophy, law, epics, archaeology and epigraphy; reports and catalogues raisonnés, ethnography and geography, Western texts of Sanskrit origin, didacticology and "various." The critical portion mentions sixty-three authors and 115 publications, between 1886 and 1891, that have passed through the learned professor's hands. The summary will thus deal not only with the present condition of Vedic investigations, but also with the modern views that are held by learned pundits as regards the codices, especially the *Mauva-Dharma Shastra*. An interesting feature of the Summary is the Professor's account of those stories and fables from India that have exercised an influence on Europe through Portuguese media. He also gives "The Present View of the Origin of the Indian Theatre," "The Importance of Epigraphy in the Literary History of India," and Compendia on Modern (Hindu) Views of Ancient (Sanskrit) Facts. The Portuguese scholar finally supplies the Congress with a facsimile of an important Sanskrit inscription, which will be submitted to the consideration of the Aryan section of the Congress.

Prof. Donadiu, the delegate of the University of Barcelona, will read a paper on "The Influence of Hebrew on Spoken Language," whilst Pasteur Fesquet will point out unsuspected analogies between Hebrew and Sanskrit. The Rev. Dr. Edkins of Shanghai also supplies a list of Indo-Germanic words in Chinese and several Tartar languages; so that the section on "Comparative Language" will not only represent orthodox philology, but will also consider a number of suggestive coincidences in separate families of language, such as Prof. Abel's "Indo-Egyptian Affinities."

The London Chamber of Commerce and a number of heads of large companies and firms dealing with the East will assemble at the Examiners' Hall in Chancery-lane on September 7 in order to hear historical accounts of a number of Eastern manufactures so far as their literary and linguistic aspects are concerned; as also suggestions for the promotion of the study of modern Oriental languages in commercial relations with orientals. A number of important papers, designs, and collections will show the practical applicability of Oriental studies to modern requirements, including those of commerce and an improved view of art-industries.

# CORRESPONDENCE.

## NOTES ON SOME PĀLI AND JAINA-PRĀKRIT WORDS.

Dedham School, Essex: Aug. 14, 1891.

### 3. Candāla, Candālaka.

"*Candālagam* ca karagam ca vaccagharam ca āsuo khañai."

(*Sūyadamasutta* I. 4. 2. § 13, p. 252.)

In Hāla 227, p. 84, we find a reference to *candāla-kufi*, the former element of which is connected with the Jaina *candālaga* = *candālaka*. Pāna-udā vi jaliuna huavaho jalai janna-vādammi." Of pāna-udī we have the following explanations:

"Yajñasthāne 'pi cāmdālāguinā' pi yajñakarma. kriyata ity arthah.—*Cāmdāla*-kufi madirā pāna-kufi vā—pānakufi *cāmdālakufi*."

Prof. Weber is doubtful as to there being

such a word as *candāla* in the sense of vessel; but the Jaina-prākṛit shows that there was a sacrificial vessel called a *candāla* or *candālaka*, and the commentators inform us, moreover, that it was made of copper, and that the term was used in Mathurā:

"*Cāmdālagam* iti devatārcanikādyartham tām-ram ayam bhājanam etacca Mathurāyam cāmdā-lakatvena pratitam iti."

#### 4. Dhasatti.

"*Tao nam sâ Dharini devâ . . . kottima-talamsi savvamehim dhasatti padīyâ*" (Spec. der Nāyā-dhammakahā, § 135).

The commentary states that *dhasatti* is an imitative word. Prof. Jacobi suggests a connexion with Skt. *adhasati*; but this latterly usually becomes *hetthā* in the various Prākṛits. The scholiast is doubtless right in his explanation of the term; and "*dhasatti padīyâ*" means "fell down with a sudden shock." Compare the colloquial phrase "fell down flop," that is, with a sudden flop. Here the word flop was originally an onomatopoeia, imitative of the fall, made by a soft, flabby substance. The imitative element is not *dhasatti*, but *dhasa*, the *tti* standing for *ti* or *iti*, after a short vowel. We might for *dhasatti* write "*dhasāti*," showing the word to be clearly, as the commentator describes it, an *anukarana*.

*Dhasa* may be compared with Marāṭhi *dhas*, "a sudden impression of grief or terror"; *dhaskā*, "a sounding stroke"; *dhasdhas*, "palpitation, alarm." As English "shock" is probably connected with "shake," so *dhasa* may be related to the Skt. root *dhas* or *dhasas*, "to fall." Compare Skt. *sā-dhasas*; Hindi *dhas*, "a sloping ground"; *dhasna*, "a quagmire"; *dhaskanā*, "to sink"; Marāṭhi *dhāsdhūs*, "trepidation," *dhāslanem*, "to give way," "fall to pieces."

But *dhasa*, though of imitative origin, may be here used adverbially, like Prākṛit *jhatt* = Skt. *jhatiti*, "on a sudden," from an *anukarana jhat*.

#### 5. Añchati and Amchāvei.

The verb *añchati*, not in Childers's dictionary, occurs in *Mijjhima-Nikāya*, I. p. 56. Trenckner compares Skt. *añch āyame* (Westergaard's Rad., p. 347). The causative of this root, *añchāpayati* or *añchāpeti*, though not found in Pāli, appears in Jaina-prākṛit under the form *amchāvei*, glossed *ākarsayati* (see *Kalpa Sutra*, § Jīnacārīta, § 63, and the parallel passage in Spec. des Nāyādhammakahā, § 37).

#### 6. Sāhula, Sāhuli.

In the ACADEMY for July 12, 1890, No. 949, in discussing the reading *Sāhunnavāsi*, the form *sāhula* or *sāhula* (v.l. *sāhuli*) in *sāhulacivara* was noticed with the remark that the meaning is by no means clear.

"*Tam en' aññatato puriso telamasikatena sāhula-civarena* (v.l. *sāhulicivarena*) *vañceyya*" (*Majjhima* i, pp. 509, 511).

The reading *sāhulicivarena* seems to show that *sāhuli* is the right reading, and signifies a sort of coarse robe. In Hāla 607, p. 294, we find *sāhuli* in the sense of a garment—"Vāuvelliasāhuli" = *vāuvellita-sāhuli*.

*Sāhuli* = *vastrāñcala*, *vastraviçesa*. Dr. Weber (269 p. 98) quotes the authority of Pāyālacchi (ed. Fischel) for *sāhuli*, "a lower dress." The reading *sāhulicivarena* would seem to connect *sāhuli* with the Prākṛit *sāhuli*, "a branch," from *sākhā*. Was the *sāhulicivara* a dress made of "bark fibre"?

R. MORRIS.

## SCIENCE NOTES.

THE International Geographical Congress held its closing sitting at Berne on August 14. The jury recommended 14 grand prizes, 14 first prizes, the like number of second prizes, and 40 honourable mentions. The selection of the meeting place of the next Congress fell upon London, with the proviso that negotiations should be entered upon to obtain the assent of the Royal Geographical Society of London. If the society should decline, then Buda-pesth, will be the place of meeting.

PART III. of the Catalogue of Sanskrit MSS. in the Library of the India Office, which has just appeared, is still devoted to scientific and technical literature. Division V., *Rhetoric and Poetics* (*Alamkārasāstra*), contains notices, accompanied in most cases by specimen extracts, of 122 MSS. Division VI., *Religious and Civil Law* (*Dharma*), is sub-divided as follows: (a) Original Institutes of Law, (b) General Digests of Law, (c) Works on Civil Law (*Vyavahāra*), (d) Works on Sacred Law (*Acāra*), (e) Treatises on Worship (*Devapūjā*). This division contains notices of 559 MSS.

THE Australian Antarctic Committee of the Victorian branch of the Royal Geographical Society announce that only £3,000 is wanted to complete the arrangements for the Antarctic expedition, started by Baron Nordenskiöld's offer to furnish the necessary equipment for such an expedition. The Committee state that the expedition will probably start in about fifteen months; and, in addition to its scientific possibilities, it is hoped that it will be the means of opening up extensive fisheries in the Antarctic seas.

As a result of some inquiries into the duties of the Speaker of the House of Commons, with regard to the periodical inspection of the Parliamentary copies of the imperial standards, it has just been discovered that some standard weights and measures, which were supposed to have been lost when the Houses of Parliament were burnt down in 1834, are still in existence. The most important of the standards thus rescued are the yard measures constructed by Bird in 1758 and 1760.

PROF. GUSTAV OPPERT, of the Presidency College, Madras, wishes attention to be drawn to the following points in his paper on "Indian Theogony," which he has sent to the forthcoming Oriental Congress: Trimurti and Brahmas, pp. 9-20; Vishnu, p. 28; the similarity in the names of Oannes, p. 34; Indian and Turanian computations; on the Saligrama stone, pp. 45-47 (under which Brahman resides), pp. 35-47, and Civa on the Linga, p. 51. The special interest that attaches to Prof. Gustav Oppert's paper is his identification of non-Aryan elements in Sanskrit mythology.

## FINE ART.

### THE EDINBURGH CONGRESS OF THE ROYAL ARCHAEOLOGICAL INSTITUTE.

THE annual congress of the Royal Archaeological Institute of Great Britain and Ireland has this year been held in Edinburgh, where the Society formerly met in 1856. On that occasion a particularly rich "Loan Museum of Antiquities, Works of Art, and Historical Scottish Relics" was brought together; and the final illustrated catalogue of this collection, issued in 1859, still forms a useful work of reference on Scottish archaeology. This year the main attraction for the members of the Institute—in addition to the various buildings and other remains of antiquarian interest in Edinburgh, and within easy distance of the city—has been the Scottish National Museum

of Antiquities, a particularly rich and extensive archaeological collection which, long very insufficiently housed in the Royal Institution on the Mound, has been transferred to the eastern portion of the recently erected Scottish National Portrait Gallery, and was formally opened to the public during the sittings of the Congress. The Society of Antiquaries of Scotland have also brought together, for temporary exhibition, a fine series of about four hundred rubbings of the early sculptured stones of Scotland, executed by Miss MacLagan, of Ravenscroft, Stirling, one of the ten lady associates of the Society; and an independent committee, under the presidency of the Lyon King, have organised the Heraldic Exhibition, filling two of the rooms of the National Portrait Gallery, which has already been noticed in our columns, of which—as was the case with the general archaeological collection of 1856—a permanent record is to be preserved by means of the publication of an illustrated catalogue.

The proceedings of the Institute were opened on Tuesday, August 12, in the Lecture Room of the Scottish National Portrait Gallery, when Earl Percy, as President of the Institute, introduced Sir Herbert Maxwell, the President of this year's meeting, who delivered a singularly excellent and telling inaugural address—brightened occasionally with touches of quiet humour—upon the aims and methods of archaeology. Selecting Horace Walpole and Sir Walter as representative of two classes of the antiquaries of the past, the former collecting the antiquarian treasures for their beauty, the latter prizing them for their romantic associations, he went on to indicate that the aim of the archaeologist of the present day must be “a higher aim than either—namely, the attainment of truth,” and that “we have only in recent times learned how best to direct research, by comparative observation, and so have been enabled to dispel much illusion which obscured the early history of our race.” After some practical observations as to the necessity for collectors carefully labelling each object at the time when it is discovered, and for preserving a record of the place and surroundings where it is found, Sir Herbert touched on the lake-dwellings of Scotland and Switzerland, and on the cup-markings and concentric circles which are found in the most widely remote portions of the world, and at present form so perplexing a problem to the archaeologist, making graceful mention of the labours of Dr. Robert Munro in connexion with the former subject, and of the late Mr. Hamilton, of Ardenlee, in connexion with the latter, and concluded with a reference to the rich collection of the National Museum of Antiquities, which, through the generosity of Mr. J. R. Findlay, is now, at length, properly arranged, and available for systematic study.

In the afternoon the members, under the guidance of Mr. W. W. Robertson, of H.M. Board of Works, visited the Chapel Royal of Holyrood, which includes the nave of the church of an abbey of the Austin Canon, founded by David I. in 1128, and removed about 1143 to the present site. The greater portion of the existing structure dates from the latter part of the thirteenth century; and the richly-sculptured door of the north aisle was erected by Archibald Crawford, elected abbot in 1457. The palace was next examined, erected by James IV., and rebuilt by Charles II. towards the end of the seventeenth century; and the sundial in the palace garden constructed by Nicholas Stove, the sculptor of Lady Berkeley's monument at Cranford, and the small circular-turreted building known as Queen Mary's Bath, also received notice.

At the evening meeting Dr. John Evans, F.S.A., opened the Antiquarian Section with an address on “The Progress of Archaeology” since 1856, the date of the last meeting of the

Institute in Edinburgh, commenting on the new fields of research which had been opened up in connexion with the palaeolithic or river-drift period, on our increased knowledge of the neolithic period through the labours of the London and Scottish Societies of Antiquaries, of the Institute, of the British Archaeological Association, and of such local societies as those of Ayrshire and Galloway, and the formation of great public museums in Britain, on the continent, and in America.

Dr. Evans's address was followed by a well-illustrated paper by Mrs. Ware on “The Seals of Carlisle,” read by the Bishop of Barrow-in-Furness. The seals of twenty-eight of the fifty-eight bishops who have held the see, founded by Henry I., are known to exist, ranging from that of Bishop Bernard, 1156-1218, and including the very beautiful seal of Bishop Ralph de Ireton, 1280-1292.

On Wednesday, the 12th, Linlithgow and Stirling were visited, under somewhat unfavourable conditions of weather. In the former, Mr. T. Ross, joint author of *The Castellated Architecture of Scotland*, conducted the party to St. Michael's Church, dating from the early part of the fifteenth century, and one of the finest examples of a Scottish parochial church, and to the palace; while at Stirling Mr. Washington Browne assumed the guidance to the parish church, Mr. Ross acting as conductor to the castle, Argyll's Lodgings, Mar's “Work,” &c.

In the evening Dr. T. Hodgkin opened the Historical Section, over which he presided, with an address, in which, after touching in a light and humorous fashion upon the ancient connexion between Edinburgh and Northumbria, he passed to a consideration of the relation of history to archaeology, remarking that for one great portion of history, “that mysterious interval in the story of our country which is covered by the words *Britannia Romano*,” “the historian has practically to thank the archaeologist for almost the whole of his materials,” and indicating various questions regarding that period which still look to archaeology for an answer. After referring to Sir Arthur Mitchell and Mr. F. Seebohm as “admirable examples of scientific collectors of archaeological facts,” and dwelling on the necessity, in the cause of science, of “such close, attentive, life-long study as the archaeologist bestows on the dialect or the antiquities of a single parish,” Dr. Hodgkin closed by insisting also upon the necessity of the broader method of the historian, who presents “a wide panoramic picture,” without which our knowledge of the past would consist of a multitude of detached fragments.

Mr. Louis Dyer, delegate from the Archaeological Institute of America, having read some notes on the Vitruvian account of the Greek stage, Mr. Albert Hartshorne followed with a minute and careful paper on “The Sword Belts of the Middle Ages,” illustrated by a series of drawings from effigies in the Temple Church and elsewhere, which will form a valuable contribution to the printed *Proceedings* of the Institute.

On Thursday, the 14th, the Bishop of Carlisle opened the Architectural Section by an address on “The Treatment of Ancient Buildings,” in which he indicated that the best rule with regard to buildings that are purely monumental “was to leave them alone . . . applied in conjunction with another—viz., to take care that other people left them alone also,” while in regard to buildings partly monumental, but partly also in ordinary use for the practical purposes of living men, the same rule should be applied as closely as the condition of things in each case would allow, and that care should be taken “not to introduce new work so carefully and even slavishly copied from the old, as

to lay a snare for the feet of future inquirers.”

The Rev. W. S. Calverley followed with a paper on “The Pre-Norman Crosses at St. Wilfred's Church, Halton, Lancashire,” and in the course of his remarks threw out a suggestion that a collection of drawings and casts of old crosses and other similar archaeological relics might be collected and permanently exhibited in the rooms of the Portrait Gallery, which are still vacant.

The Rev. Dr. Cox read a paper by the Rev. Dr. Rowen on “Caledonian Campanology,” and Dr. Clark, of Cambridge, and the Bishop of Carlisle referred in terms of great admiration to the rubbings of sculptured stones by Miss MacLagan, which decorated the walls of the lecture room.

In the Historical Section Dr. James Macdonald read a paper dealing with the question “Is Burghead on the Moray Firth, the Winged Camp, or Fort of Ptolemy?”

The afternoon was spent in visiting various objects of interest in Edinburgh, St. Giles' Church being examined under the guidance of Mr. George Henderson, the Parliament House and Advocates' Library under that of Mr. Balfour Paul, the Lyon King, while Mr. H. Blanc conducted a party over the Castle and George Heriot's Hospital.

In the evening the members of the Institute were entertained by the Society of Antiquarians of Scotland at a conversazione in the National Portrait Galleries, on the occasion of the opening of the National Museum of Antiquities, in the eastern portion of the buildings. The guests were received by Sir Herbert and Lady Maxwell and Mr. J. R. Findlay, Vice-President of the Society, and Miss E. M. Findlay. Lord Lothian, President of the society, then delivered an address, welcoming the Institute to Edinburgh, declaring the National Museum open, and conveying the thanks of the Scottish nation and of those interested in archaeology generally to Mr. Findlay for his generous gift of the building in which the collection is now preserved. Earl Percy then responded on behalf of the Institute; and Mr. Findlay, having moved a vote of thanks to Lord Lothian for presiding, the rest of the evening was spent by the guests in examining the various objects of interest in the Antiquarian and National Portrait Gallery collections.

On Friday, August 14, the members of the Institute visited St. Andrews under the guidance of Mr. D. Hay Fleming, examining the West Port, the remains of the Blackfriars Monastery; the Parish Church (of which the steeple and session-house are all that survive of the original fifteenth century) with Archbishop Sharp's monument; St. Salvador's College, with Bishop Kennedy's chapel and the fine tomb of its founder; the College Museum; the library of St. Mary's College; the ruins of sixteenth century chapel of St. Leonard's College, of the “Pends” or vaulted entrance to the Priory, of the New Inns erected by James V., and of the cathedral, dating from the middle of the twelfth century. Curiously enough, on the very day of the visit of the Institute, certain excavations conducted by Mr. Hutchison, of Broughty Ferry, at the east end of the choir, had resulted in disclosing, at the depth of two or three feet below the surface, the shafts of two finely-sculptured crosses, which had apparently been used simply as building materials in the erection of the cathedral, and incorporated with its foundations. It was moved by Dr. Evans, seconded by Mr. Calverley, that the Board of Works should be requested to have them removed and preserved. The party next examined the chapel of St. Rule, upon which Mr. Micklethwaite delivered an address, and the castle with its bottle-dungeon in which Withart was confined previous to his execution.



In the evening meeting of the Historical Section Mr. Cadwallader J. Bates read a paper on "The Demarcation of Scotland and Northumberland," submitting the problem of how far the English character of the South of Scotland is to be attributed to its having once formed part of Northumbria, which at one time stretched from the Forth to the Humber, and how far it might be the result of events subsequent to the dissolution of that extensive kingdom. In the Antiquarian Section Mr. Balfour Paul directed attention to some of the more important features of the Heraldic Exhibition which had been brought together in Edinburgh on the occasion of the visit of the Institute; and Mr. Emanuel Green gave a brief *résumé* of his paper on the history and development of "The Union Jack," one of the most skilful and curious heraldic arrangements of modern times, which is to be published in the *Proceedings* of the society.

On Saturday, August 15, the members of the Institute visited Glasgow Cathedral, and the line of the Roman wall between Bonnybridge and Croy. The party visiting Glasgow were conducted by Mr. John Honeyman, architect, president of the Glasgow Archaeological Society, who indicated the more remarkable architectural features of the Cathedral dedicated to St. Mungo or Kentigern. Another party had started in the morning direct for the Roman wall at Bonnybridge, under the guidance of Mr. W. Jolly, H.M. Inspector of Schools. Here the first object of interest was the restoration, by Mr. James Russell, Longcroft, of a section, twenty-five feet in length, of the wall and ditch in Bonny-muir Wood. At this point the ditch and mounds had been particularly well preserved and clearly defined; and on the original stone foundation a rampart of turf and earth had been erected, ten feet and a half in height, fourteen feet eleven inches wide at the base, and nine feet wide at the top, and the ditch had been cleaned out. In the afternoon the two parties joined each other at Croy, where Mr. Jolly exhibited a collection of fragments of Samian ware and some carved stones, discovered in the Croy Hill camp, probably the largest on the whole line of the wall. The various sections made across the line of the wall, and particularly that at Barr Hill, were next examined, and at Croy Hill, where the ditch was carried along the base of a cliff from twenty to fifty feet in height. The expedition terminated at Dullatur Station.

On Monday, August 17, the members of the Institute drove to Roslin and examined the collegiate church of St. Matthew and the castle there, a very interesting lecture on their architectural features being delivered by Mr. T. Ross, who afterwards guided the party over Borthwick Church and castle and Crichton Castle.

In the evening the annual meeting of the Institute was held in the Scottish National Portrait Gallery. Sir Talbot Baker Baker, Bart., presided. After proposing a vote of thanks to the Society of Antiquaries of Scotland, coupled with the names of Dr. Munro and Sir Herbert Maxwell, he went on to comment on the unsafe condition of the tower of Borthwick Castle in consequence of the amount of vegetation on its top; and after some discussion, it was resolved, on the motion of Mr. Albert Hartshorne, seconded by Mr. Micklethwaite, "to suggest that steps should be taken without delay to remove a growing evil that is tending so rapidly to the destruction of this historic monument." Prof. Clark, of Cambridge, moved a vote of thanks to the readers of papers and the guides, and to the Glasgow Archaeological Society, and Mr. E. Green made a similar motion with regard to the delegates from foreign societies.

On Tuesday, the 18th, the members visited Dunfermline Abbey and Palace, under the guidance of Mr. George Robertson; and later in the day the fine Norman Church of Dalmeny and Craigmillar Castle were examined, the party being then conducted by M. Hippolyte J. Blanc, architect.

Wednesday, August 19, the final day of the Congress, was devoted to an inspection of the National Museum of Antiquities, the National Portrait Gallery, the National Picture Gallery, the Museum of Science and Art, and other places of interest in Edinburgh.

#### NOTES ON ART AND ARCHAEOLOGY.

THE late Sir Prescott Hewett, the celebrated surgeon, who was also a distinguished amateur artist, having expressed a desire that part of the collection of water-colour drawings which he had formed should find a home in the galleries of the South Kensington Museum, to which he had been a constant visitor, his only surviving children, Miss Prescott Hewett and Mrs. Hallett, have now given effect to his wishes by offering a selection of fifty of the best and most representative works by various artists—several of whom are at present unrepresented in the historical collection at South Kensington—with one of Sir Prescott's own drawings, to the President of the Council, by whom they have been accepted. The terms of the deed of gift are much the same as those under which the late Mr. Sheepshanks gave his celebrated gallery of pictures to found a national gallery of British art at South Kensington, in connexion with the Museum and School of Art.

W. P. FRITH'S, R.A., charming little picture, "The Sweetest Beggar," which is exhibited in this year's Academy, is being reproduced in pure mezzotint by Mrs. Gertrude Dale, who has so sympathetically rendered T. F. Dicksee's "Sweet Violets."

MR. PYKE THOMPSON'S little gallery at Penarth, near Cardiff—which is known as "the Turner House," and which is probably unique in the character of its contents—has received many additions, and has been rearranged within the last few days, and an enlarged edition of the privately-printed catalogue—with notes by Mr. Frederick Wedmore—has been issued upon hand-made paper. Entirely unlike most art museums, whether metropolitan or provincial, the Turner House contains "not a single oil picture of sensational value or attractiveness." It does contain a beautiful little Poelenberg, from the collection of Mr. Sackville Bale, and an exquisite Schulcken, from the Stovar collection; but what is meant, we presume, is that no cohesion has been made to popular taste. A gallery, accessible to the public at least twice in the week, is full chiefly of etchings by Rembrandt and Meryon; of more or less educational drawings by our elder English masters, such as Cozens and Girtin, Varley and Barret; of examples of only the most refined of contemporary water-colour painters—Sir James Linton, to wit (by whom there is the beautiful Mary Livingstone of the "Queen's Maries"); Thomas Collier, Albert Goodwin, and John Fulleylove—and of the porcelain of Sèvres and Worcester, Chelsea, Nantgarw, and Swansea, together with a few examples of European enamels, including one of noble old Limoges, and several of the famous Battersea fabric, which flourished during the third quarter of the eighteenth century, and on which the English collector has been declared to have "now wisely set his affections."

MR. JAMES RICHLTON, writing of the wonderful old ruins of monuments and shrines at Anuradhapura, the City of the Sacred Bo-Tree

in Ceylon, says: "From the days of the mound-builders down to the Eiffel Tower, man has shown himself to be a monument-erecting being; the Christians have their cathedrals, the Mohammedans have their mosques, and the Buddhists have their shrine-tombs, designated differently in different countries as pagoda, tope, and dagoba. The pagodas of China are entirely dissimilar to those of Burmah, and the dagobas of Ceylon are quite unlike those in either country; yet all serve the one purpose of relic-sepulture. They are not altogether a thing of the past; they are still erected near the temples; but those of modern construction are small and unimportant when compared with those that have withstood biennial monsoons for two thousand years; even their half-buried ruins are stupendous."

THE march of improvement and the requirements of the present age have made it necessary that two of the oldest and most interesting houses in Fleet-street should be removed. For centuries they have withstood the tooth of Time, and have witnessed strange transformations in all their surroundings; but at length the safety of the modern Londoner demands that they shall be taken down, lest they fall to the ground without warning. These quaint buildings are numbered 184 and 185 Fleet-street. They are the last survivals of the Tudor style of architecture remaining in "the Flete," and are interesting alike from their architectural and their historical associations. They show the overhanging bay windows, the low roofs, the heavy eaves, and the pointed gables that distinguished the urban mansions of the sixteenth century. When the Great Fire of London was raging in 1666, its devastating career was stayed just before it reached these houses; and even then they were regarded as very old buildings. It is no extravagant estimate to place the date of their construction about 1500. They have recently shown such evident signs of decay that they have been condemned, and are soon to be removed and replaced by a more stately, though not more picturesque building.

THE British Association, which met at Cardiff on Wednesday, August 19, has this year elected to its chair Dr. Huggins, one of the foremost living exponents of astronomical science. The president in his address reviewed the progress of the science during the past thirty years, dwelling in particular upon those newer methods of astronomical research which had followed on the introduction into the observatory of the electroscopes and the modern photographic plate. It is already arranged that the next meeting of the association shall be held at Edinburgh, under the presidency of Sir Archibald Geikie, the eminent geologist, and an invitation has been received from Nottingham for the meeting of 1893.

SEVERAL very interesting bits of Roman remains have been brought to light in the course of excavations that are being made for building purposes at Twyford, near Winchester. About a month ago, a paved way, composed entirely of small red tiles, 6 ft. in width and extending probably a considerable distance (a length of 14 ft. was uncovered), was found while digging on the site for flints. The more recent excavations are 20 ft. west of this passage, and there is now to be seen, in a very perfect state of preservation, an oven or kiln with three openings. Five yards away from this is a chamber about 8 ft. square, paved with tiles, and the sides coated with a reddish plaster. On one side is a ledge 15 in. from the ground, extending the whole length of the chamber; on the floor is a sunk channel with an opening at the end for the water to escape. This chamber evidently represents the bath. Portions of the dividing walls of the different chambers have

also been discovered, together with various bones, teeth, horns, and ornaments, but very few coins. It is probable that an alteration in the plans of the house which was about to be built on the spot will be made so as to preserve all the more interesting features of these remains in the basement. These discoveries were made at a depth of only 2 ft. or 3 ft. from the surface of the ground, and are within about a quarter of a mile of other Roman remains which were similarly brought to light a few months ago.

## MUSIC.

### MUSICAL PUBLICATIONS.

*Parsifal, The Finding of Christ through Art, or Richard Wagner as Theologian.* By Albert Ross Parsons. (G. P. Putnam's Sons.) A very delightful little book, consisting of a lecture, a preface, and a very full appendix. The author, it may be mentioned, is president of the Music Teachers' National Association, New York and London. The book belongs to a kind not yet numerous enough, though fortunately rapidly increasing—i.e., to those partly metaphysical, partly artistic, partly ethical works which put new life into religious doctrines, and, at the same time, reveal the intimate connexion of art with our deepest and highest wants and activities. It is needless to say that Mr. Parsons belongs to a school of thought in direct conflict with the "Art for Art's Sake" theory. He has little or nothing to say about the technique of art, or about Wagner's innovations in form, &c. The Bayreuth master is here regarded chiefly as a great ethical and philosophical teacher, and his works as revealing and re-crystallising great vital truths which conventional habits have obscured in the religious systems of the day. The average reader will find the book hard reading; there are quotations from the great authors of the last two thousand years. The lecture, indeed, consists almost wholly of quotations, principally from Wagner's writings, arranged so as to prove, step by step, Mr. Parsons' thesis, viz., that Wagner was a deeply religious man, who though not a Christian in the narrower meaning of that term "had found the Christ, the Son of the Living God." Though dealing chiefly with the inner meaning of *Parsifal*, i.e., that redemption is to be sought in renunciation of self and the destruction of the will, Mr. Parsons discusses also the ethical meaning of Wagner's other dramas. His exposition of the *Tristan* drama and its lesson is very interesting.

*Scottish Church Music—Its Composers and Sources.* By James Love. (Blackwood & Sons.) The title is misleading, as the book deals not only with Scotch, but also with German, French, Italian, English, and other hymn tunes. Again the author deals with the music contained in seven Scotch collections, but that does not justify him in describing the contents of such collections as "Scottish Church Music;" as well might we call Hymns Ancient and Modern "English Church Music." Apart from this the book is likely to be very useful, and is certainly interesting. There is an alphabetical list of tunes with their numbers in the Scotch collections, and their composers or sources. Also biographical sketches of the said composers, with notes and illustrative examples; these last, in music type, both of staff and tonic sol-fa notation, are likely to be much appreciated, for they give variations of same melody as found in different collections. The biographies extend from pp. 55 to 313, and are about 500 in number, thus occupying the bulk of the book. The author claims to have corrected many wrong dates, and wrongly-attributed composers' names. The volume will be welcome not only to those con-

cerned in Church music, but also to book collectors.

*The Light of Other Days seen through the Wrong End of an Opera Glass.* By Wilbert Beale. 2 vols. (Bentley.) This work reminds one of "The Enterprising Impresario" by the same author, but it deals with a greater variety of personages, and contains more amusing matter. Mr. Beale gives many interesting details respecting the Regent-street firm founded by his father and Mr. Addison. J. B. Cramer, the fashionable pianist of his day was taken into partnership, and, as Mr. Beale puts it, "All London flocked to see the popular pianist selling music even as they were wont to do to hear him play." Fancy Pachmann or Paderewski serving sheet music behind a counter; one may indeed say, "autres temps, autres mœurs." Among the celebrities who figure in these volumes are Balfe, Thalberg, Albert Smith, Blanchard Jerrold, J. L. Hatton, and a host of leading singers and performers of the past forty years. The fondness of the latter for pranks of all kinds furnishes Mr. Beale with a large store of anecdotes, some of which, however, are not new. Vivier, the famous horn-player, Thalberg, Balfe, and the eccentric, but simple-minded George Hodder, are the central figures of some of the most ludicrous. With regard to the more serious parts of the book, there are "appreciations" of Madame V. Garcia's "Orfeo," of Mario and others in some of their favourite parts, and there is a large amount of behind-the-scenes information concerning the innumerable operatic speculations and concert enterprises with which Mr. Beale has been connected. Mr. Beale was a great admirer of Thalberg both as a player and as a composer, but evidently disliked Liszt. "Compare," he says, "the fantasies on Mozart's 'Don Giovanni' by Liszt and Thalberg, and judge between them." It is scarcely necessary to judge at all now; both, happily, have become obsolete.

*Voice Figures.* By Mrs. Watts Hughes. (Hazell, Watson & Viney.) Chladni was the first to show the intimate connexion between sound and form. He set plates in vibration by means of a violin bow; Mrs. Hughes causes an elastic membrane to pulsate by means of the human voice, the delicate vibrations of which, as she truly remarks, "record and register themselves in several different ways, and with remarkably interesting results." She has not only obtained forms for the different notes of the scale, but has shown that these forms vary with the substance used for producing figures, with the quality of the membrane, and with the pitch, intensity, and so on, of the vocal note. She has made experiments with various musical instruments, but those with the human voice have proved the most wonderful; as regards pitch and maximum strength it may be limited, but "in every other direction its comparative powers are so great as to render it unique." By covering the discs with liquids (water or milk) instead of powder or sand, "regular crispations or wavelets" are obtained, and Mrs. Hughes, with, as it were, magic art, can produce geometrical patterns, or floral (daisy, pansy, primrose, buttercup, &c.) forms by thickening the liquid with powdered water-colour; a small quantity gives the former, a larger quantity the latter. Of these there are many illustrations in the pamphlet. Of the interest of these discoveries there can be no question, and mathematicians and physicists may possibly turn them to some practical account. Mrs. Hughes herself shows how the student of singing can study many points relating to voice production by watching the movements of *Lycopodium* on the disc. On one occasion she sang a note, and there was a wavering of the *lycopodium*; another attempt "left on the disc the figure I had looked for." And she

adds, "I notice, however, that the intensity of the last note was less than that of my previous efforts. I therefore concluded that the cause of the unusual commotion was the presence of overtones, through singing too loudly. Singing then the octave above, I at once saw before me the very figure which had been struggling for predominance with its companion octave below."

*The Alexandra Gymnasium Music.* By Howard Talbot. (Augener.) Music here occupies a subordinate place: it is merely an aid to marching, hopping, swinging, &c. As in dance music so here well-marked rhythms are essential, and in this respect all the pieces are satisfactory.

We have received from C. Woolhouse: *Twelve Songs for Children.* By Mrs. Liebreich. These are for one or two voices *ad lib.*, and are intended for children from five to ten years of age. They are short, simple, and pleasing; but the part-writing for the pianoforte is not altogether immaculate.

*Shelley-Album.* Music by J. Cliffe Forrester. This is an interesting collection of nine songs. The music is clever, and everywhere the composer has sought to intensify the meaning of the words. To set Shelley to music is indeed a difficult task; there is so much music already in the poet's lines, that at times one resents any addition as an impertinence, or longs for strains of the most ethereal kind. Mr. Forrester is not always free enough in his choice of melodies and harmonies. The effect produced by his music is unequal, but the good predominates. "The World's Wanderers" and "Song on a faded violet" are the two which please us best.

*Cupid's Mission.* By Nilmah. A light, and somewhat frivolous song.

*Album Leaf*, for violin, with pianoforte accompaniment by E. Moira Walsh, is a short, tripping piece. The opening theme, principally through its rhythm, reminds one of Rubinstein's *Romance* in F (in 6-8 time).

*Polonaise*, for violin, with accompaniment for pianoforte. By I. A. de Orellana. This piece commences with a slow introductory movement of interesting character. The *Polonaise* proper is brilliant, but the music is altogether conventional.

*Serenade, Nocturne, Caprice*, for violoncello and pianoforte. By W. Noel Johnson. The first is soft and graceful, and the second pleasing, though, perhaps, not altogether in keeping with its title. The third is a bristling little piece, and we do not care much for it. They are all effectively written for the 'cello.

*Gondoliera, Marcia Funèbre*, for pianoforte and strings. By Alex. S. Beaumont. The first is a quartet, the second a quintet. The writing in both is smooth, and they are of Mendelssohnian clearness with regard to form. All instruments are effectively employed, and they will be found useful pieces for *ensemble* playing.

*Melodic Studies*, for Pianoforte. By I. A. de Orellana. Books III. and IV. We have already spoken in favourable terms of the first and second books of this series. The new ones are both useful and pleasant. There is a capital study in thirds, another in octaves, another in arpeggio chords, &c.: the last, by the way, recalls a well-known study of Rubinstein's. The one at the end of Book IV. was evidently suggested by the Scherzo of Chopin's "Funeral March" Sonata.

*Tarantella*, by the same, is not over-interesting, but a good finger piece.

*Pensée-Étude*, for pianoforte, by Herbert F. Sharpe (Op. 55), is a quaint, flowing *morceau de salon*.



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